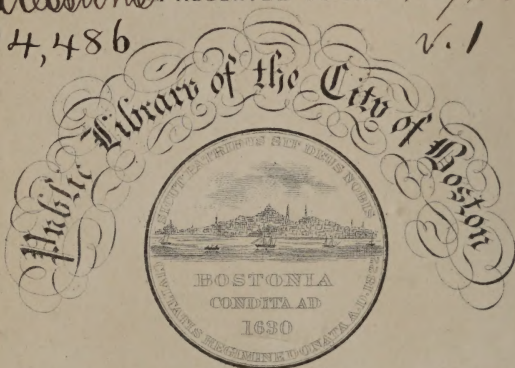


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By Wendell Phillips

Received July 18, 1882. No.

LINDFIELD REPORTER

PHILANTHROPIC MAGAZINE

FOR THE YEAR

1886 AND 1887

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THE
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OR
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FOR THE YEARS

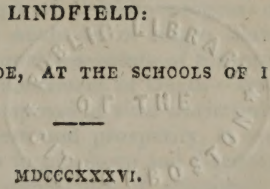
1835, AND 1836.

“Glory to God in the highest, and on earth peace, good will toward men.”
Luke, chap. ii. v. 14.

LINDFIELD:

PRINTED BY W. EADE, AT THE SCHOOLS OF INDUSTRY.

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THE
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LIBRARY REPORTER
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THE LINDFIELD REPORTER,

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PHILANTHROPIC MAGAZINE;

BEING A

REPOSITORY FOR HINTS AND SUGGESTIONS,

CALCULATED TO PROMOTE

THE COMFORT AND HAPPINESS OF MAN.

No. 1. First Month, (January) 1835. Price 4d. to Nonsubscribers.

NOTICE FROM THE EDITOR.

The little work, entitled the Philanthropic Magazine, consisting of one volume complete, and 224 pages of a second, having been for some time suspended, is now revived under the above title, and as the present publication will be conducted on the same principles, and by the same person as the former, old Subscribers may bind up the pages of what was to have been the second volume, with the future number of the Reporter.

It is proposed to publish a number, consisting of one sheet, or 16 pages, every month; to be printed at the Schools of Industry at Lindfield; and in order to be secured against loss, the Editor wishes to obtain 80 Subscribers, at 10s. each, per annum; every Subscriber will be entitled to five copies of every number, which copies will be left for him, or her, properly directed, at Edmund Fry's, Houndsditch, (it is possible that occasionally it may be found necessary to publish an additional sheet, which will be charged separately.) The object, of this work will be, to give brief notices of Philanthropic, and benevolent exertions, in all parts of the world; with extracts from letters of Foreign Correspondents—accounts from the West Indies of the working of the apprenticeship scheme—efforts for the education of the people of Colour—progress of the measures now taking to promote the abolition of Negro Slavery in France, North America, and other countries—state of Slavery in the Colonies of Spain—abolition of the punishment of Death—amelioration of the criminal code—notice of the spread of vital Christianity, as the foundation of all human happiness and prosperity, in every part of the world—progress of attempts to put down and discourage every thing tending to demoralization—importance of allotments of Land to the Poor in the country—success of measures to afford employments to able bodied poor men, at fair wages, so as to render them independent of Parish assistance—occasional notices of the Temperance and Peace Societies. &c. &c. &c.

SPAIN.

The events now taking place in Spain, are of a character calculated to excite intense interest in every truly Philanthropic bosom; there we have the spectacle, of a country possessing rare local advantages, of which its inhabitants were unable to avail themselves; of a fine people emerging from the slumber of ages, and struggling to escape from the bondage of gross superstition. The great mass of the poor are sunk in deplorable ignorance, and made to depend for their existence upon what is called charity, thousands of them are fed by Ecclesiastics, who have contrived to absorb a large portion of the property of the country, which they employ, not to diffuse light and knowledge, but to keep the people in that state of darkness, and subservience, which is essential to the maintenance of the worst species of oppression; but the day is dawning upon Spain; there is a strong body of influential individuals who are alive to the best interests of man, who are anxious to see their country rise to the level of surrounding nations, and are eager to secure for their posterity just and equal laws, under which civil and religious liberty, and their dearest rights and privileges, shall be established upon a firm foundation. It is gratifying in travelling through that country to observe a rising spirit of improvement, and the care bestowed by the present Government upon many of their valuable Institutions; several of them bear marks of the benevolent disposition of the Queen Dowager; who we are informed gave a striking instance of her sense of justice also, by using her influence with the late king in a way that does her much honour; till that time, Priests, attendant upon dying persons, frequently induced them to make their wills, so as to bequeath large sums to Ecclesiastical purposes, and often to the cruel injury of the Relatives of the deceased; but the Queen prevailed to have such wills abolished.

The baneful influence of Priestcraft in that country is strikingly apparent even to a casual observer, and is productive of the most serious injury to the state. A remarkable instance of it is furnished in the case of some Colonies established in the year 1760, in the reign of Charles the Third. The Government encouraged some Germans to colonise in a fertile part of Spain, they were called the New Colonies of Sierra Morena, the founder was M. Olavide, they were in a flourishing state for several years, till at length the Priests contrived to get among them by degrees, and following up one intrigue by another, they at length proceeded so far as to cause the worthy Founder to be thrown into the Inquisition, where he was imprisoned for eight years, and then made his retreat into France: these Colonies though greatly checked, still exist; the principal place is La Caroline, South of Ciudad Real, on the meridian of Madrid, Lat. about $42^{\circ} 30' N.$ —; the first place is Venta de Cardenas, then Santa Elen, then La Caroline, then Guarremen, then Baylen; still proceeding South, on the high road to Seville, there are other Colonies, South of

Cordova, on the same road, beginning about La Carlotta, Luisiana, Ecija, not far from Seville.

It is melancholy to see such hosts of beggars, as infest the streets of many of the cities and towns, while there are so many parts of Spain, highly favoured by nature, in which every able bodied person might support himself in great comfort, by honest industry, in cultivating the soil, but in vain do the soil and the climate of a country invite to the acquisition of the necessaries and comforts of life, in vain do its numerous ports, most advantageously situated, indicate the advantages that might be derived from commerce, if civil and religious liberty are not secured and maintained by just laws and an effective Government, such as every good man would feel himself conscientiously bound to support. Spain however is rising; the doors of the horrid Inquisition are closed, never more, we trust to be opened, mankind in general are beginning to see more and more clearly, that all interference of the Secular Power with private individuals, on account of their religious opinions, is an interference with the prerogative of God; He alone is judge of the sincerity of the heart; He alone, is competent to prescribe the form and the manner of that worship, which He will be pleased to accept; and this He will not fail to make manifest to all those who are earnestly engaged to seek His face, and who desire nothing so much as to know, and in the strength He affords to perform his will. To prescribe certain particular forms to a fellow-creature, and to place him under civil disabilities for attempting to worship his Maker in any other way, is manifestly unjust; seeing that no man can answer at the Divine Tribunal, even for his brother, or give unto God a ransom for his friend; every man must answer for himself there. To compel a man to contribute of his property for the support of forms of religion to which he conscientiously objects, is altogether Antichristian, and downright robbery; it is an infringement upon the social compact; one man has naturally no right over another; and if all men were virtuous, the government need be nothing more than a Theocracy; but in the depraved state in which mankind are too universally found, it became absolutely necessary to enact laws, and institute governments, for the protection of our lives and properties, and all that is dearest to us; and therefore every good man will zealously contribute to support a good and just government. Protection of the subject is the great end of government, but when it interferes with the business of religion, it departs from the object of its institution, becomes mischievous, and requires to be reformed.

In turning over the pages of history, from the era of the first promulgation of the Gospel, what bloody records do we find of the consequences of this wicked interference by governments; hence the persecution of the first Christians by the Heathen; hence the persecution of Christians by those under the same name, after the apostacy began; hence the horrors of the Inquisition, the Auto de Fé, the days of St. Bartholomew, the fires in Smithfield, and the innumerable per-

secutions which in different ages have deluged the earth with blood.

These enormities would most probably have been restrained, or prevented by popular feeling, if the great mass of the people, in whom the physical strength of every country resides, had been better informed, and more enlightened. Our great Poet Cowper says, even with regard to war :

“But war’s a game, which were *the people* wise,
Kings would not play at.”

The great object then, should be to diffuse light, and knowledge, and good feeling among the people, and it is gratifying to see the increasing zeal that animates a large body of real Philanthropists in this and other nations, to promote the means of instruction and education among the children of the poor. France is nobly following the example of England, but it is with inexpressible pleasure we announce the fact, that the Queen’s government in Spain has just sent over two gentlemen, with directions to apply to the committee of the British and Foreign School Society, at the Borough Road, for assistance to establish their system of mutual instruction in that country. Spain therefore will henceforward become a point of uncommon interest, should Divine Providence in His mercy, put an end to their civil war, and permit the Government of the country to be firmly established.

The following short Statistical account is principally extracted from a most useful work by H. Murray F. R. S. entitled the *Encyclopedia of Geography*, a book which should find a place in every school in the kingdom.

According to a census made in 1787—8. the population of Spain amounted to about 10,268,000, but it was generally understood that the jealousy of the people, and other circumstances, operated in diminishing the amount; of this number it was estimated there were 61,000 Monks, 32,500 Nuns, 480,000 nobles, and 1,867,000 peasants and day labourers. A census was undertaken in 1826, which was not fully completed, but carried so far as to prove that the number of inhabitants must be considerably greater than the above. It is estimated by Minano at 13,732,000; by Hassel at 13,953,000.

Spain is divided into fourteen kingdoms, or provinces, namely,

NEW CASTILE,	ESTREMADURA,	OLD CASTILE,
LEON,	ASTURIAS,	GALLICIA,
CATALONIA,	NAVARRRE,	BISCAY,
ARRAGON,	VALENCIA,	MERCIA.
GRANADA,	ANDALUSIA.	

Each of these at one time enjoyed an independent government, but now they are merged into one monarchy. The Basques however who are a peculiar race and inhabit the province of Biscay, have still

preserved some portion of their original rights. They have a Cortes of their own, and possess other privileges. Every native Biscayan is an hidalgo or noble by birth. The inhabitants of Galicia, and Asturias are also a highly respectable race of people, bordering on the Basques. The supply of water is a great trade at Madrid, and is carried on by porters, who come from these provinces, and carry it on their shoulders in little casks, and sometimes in copper vessels, from the great fountains in the streets, into the houses: these people are so honest that nothing is ever missing in the places to which they have access. They work a few years at Madrid, and then return to their own country to enjoy the money they have saved.

OSNABURGH.

Translated from a German Periodical, entitled "*Neueste Nachrichten aus dem Reiche Gottes*," published by Samuel Elsner of Berlin, from the No. for April, 1834.

"A joyful time of salvation is begun in our city and neighbourhood. The blessed Gospel of God, which here and in surrounding parts is declared with power and unction by many faithful servants of the Lord, not as a dead faith, but as a word of life, quickening to life, appears as a light in the night, and manifests that it is the power of God to salvation, in many souls. Where there was darkness, there is light—where there was death, there is life—and where peace reigned, which yet was not true peace, that salutary conflict is begun which leads to rest. Great is the desire to hear the word of the Lord, and with many no hour is too early, no way too far, no weather too unfavourable, to attain this object. Thus during the whole winter, early on Sunday morning, when all was enveloped in the dark, shades of night, the streets of the city were animated and lighted by the multitudes, who were hastening with lanterns to the early service performed by Pastor Weibezahn in the church of St. Catherine, about six o'clock; and numerous flocks of country people, from different places, travelled along through vallies and over mountains to the delightful worship of the Lord, where the sound of his word is heard. In our whole neighbourhood, as well on the Prussian as the Hanoverian side, there is scarcely a hamlet without a number of awakened souls, whose virtues prove who has called them out of darkness into his marvellous light. One village, a short distance from hence, has not many to be compared with it in our native land. Nearly all its inhabitants are followers of the Lord, and both the Inns, which in general are places devoted to amusement and tumultuous pleasures, destructive to health, serve only for the accommodation of strangers, the owners uniting in the building up of their most holy faith. They have left the broken cisterns which hold no water, and with joy draw water out of the wells of salvation, forming a true Church of Christ, which blooms as a lily in the valley, as a rose upon the heath."

That this newly awakened life should meet with the opposition of the world, is not surprising, yet the work of the Lord is not impeded by it; the enmity of the world with all its bitterness is easily endured by those who have seen and felt the favour and condescending goodness of God, in the sight of Jesus Christ. It is however mournful to see poor man strive against the only means of salvation, and one cannot but feel earnest desires that many may yet be awakened out of their long sleep by the loud call which is going forth, and take heed to the day of salvation, when the kingdom of heaven is so near at hand, and the door is so far opened; for we know not how long it may continue."

BASLE.

The following "Plan of a Society for diffusing the knowledge of the Gospel, by travelling Journeymen," was sent from Basle by C. F. Spittler, accompanied by a letter from that worthy individual, strongly recommending the object. Though the Society is still in an infant state, it seems likely from the character, and acknowledged piety of those connected with it, to prove, under the Divine blessing, instrumental in promoting vital Christianity amongst those who claim our sympathy, from being much exposed to the snares of infidelity.

"The plan of this little Society, lately formed in Basle, owes its existence to the following considerations.

Though much has been done on the Continent, and especially in Germany, by the Bible and Tract Societies, the fruits of whose labours become more visible from year to year, we still see millions around us, totally ignorant of the saving truths of the Gospel, particularly in Roman Catholic countries, and without the means of attaining the knowledge of them. In very many places it is to be feared, the ministers themselves are either ignorant of, or opposed to the truth, and under these circumstances the proper means are wanting of disseminating Bibles and Tracts, otherwise so readily granted by the Societies which publish them. To have them distributed by persons entirely devoted to this good work, would be impracticable in many cases, particularly in Catholic countries, where the want may be greatest. Private individuals would in general find more facility, and an easier access, especially when their circumstances in life allow them, without difficulty, to mix with the lower classes of society, who are most in need of religious instruction, and frequently also most desirous of it.

Travelling Journeymen attracted the notice of the Society, as proper persons for attempts of this nature. As it is the general custom in Germany, that young men of this description, after the time of their apprenticeship, spend some years abroad; they are every where admitted without the least difficulty, and allowed to remain in every place where they have opportunity to work in their

profession. Our Society, entering into this idea, has had the advantage to become acquainted with a number of these young men, who, after their conversion to vital godliness, and having been imbued with evangelical sentiments, were desirous to contribute in their humble way, to the spread of the Gospel. A few of them who seemed most qualified, have been selected, and an attempt was made a few years ago, which, by the gracious assistance of the Lord, has answered the expectations of the Society, and not remained without fruit. By the zeal of these young brethren, a considerable number of Bibles and Testaments, Tracts, and other religious publications, have been distributed in some of the darkest parts of Catholic Germany, where it is to be supposed they would never have penetrated in any other way, and our Society has had the satisfaction to learn, that by these means several persons have been brought to a decided change in their life and conduct. Two of our labourers, it is true, have had to suffer persecution, but we have reason to suppose that the Christian manner in which they have behaved under these trials, has only tended to strengthen their friends in the belief in, and love of the Truth, and our Society feels not the least discouraged from prosecuting their undertaking. As our work is still in its beginning, our Society has thought best to lay down only a few simple rules, which will be enlarged in proportion to our experience. In choosing and sending out new labourers, our Society adopts the following plan.

1. None are to be chosen for the work but such, of whose piety the Society has attained a satisfactory conviction; and who are desirous of devoting themselves thereto.
2. On their journeys they are to work in their profession, and to live by their labour, and to devote only their hours of leisure and rest to the objects of the Society.
3. For these reasons they generally need very little pecuniary assistance from the Society, and for some periods, perhaps none at all—On the other side, the Society feels obliged to provide for them in cases of need and distress, brought upon them by their religious undertakings.
4. They are in constant correspondence with the Society, and when they are settled in some place, the Society endeavours to provide them with the necessary books, which they distribute or sell on its account. As long as they are thus engaged, they remain responsible to the Society, and under its direction in point of their religious undertakings.

The funds of this Society are still very small, and much more might be done if they were larger: it embraces therefore with gratitude, the opportunity offered by our honoured friend, the Rev. Mr. Blumhardt, to introduce our little undertaking to the knowledge of some Christian friends in England, who we hope will

easily perceive, that by the instrumentality of our Society much good might be effected by little means.

Deeply sensible of our own deficiency, and wholly relying on the all-sufficiency of Divine Grace, we would recommend our undertaking to the prayers of all those who may read these lines, and desire to unite in the petition of the universal church of Christ, that the kingdom of God may come, and the name of the Lord Jesus be hallowed in all the earth.

Letters are received, and information given by Mr. C. F. Spittler, in Basle.

Subscriptions will be received by Cornelius Hanbury, Plough Court, Lombard Street, London.

ABORIGINES.

Agricultural Settlement of Hottentots on Kat River, South Africa.

We rejoice that public attention is now about to be drawn to the state of the Aborigines in the colonies of Great Britain, by that tried and steady friend to mankind, Thomas Fowell Buxton, the member for Weymouth. He has given notice of a motion on the subject, for the next session of Parliament. It is a melancholy reflection that the establishment of new settlements among uncivilized Tribes, by nations calling themselves Christian, should in almost all cases except that of Pennsylvania, be disgraced by instances of atrocious oppression. The first settlers in the back woods, often contain among them persons of doubtful character, or devoid of all principle: they are far removed from under the immediate eye of their own government, and selfishness being their ruling passion, they make encroachments upon the natives, irritate them by acts of oppression, and when resistance or retaliation occurs, find a pretext for carrying on a war of extermination, and hunt and shoot the miserable natives as if they were wild beasts. This has taken place at New South Wales, and also at the Cape of Good Hope, under the government of Lord Charles Somerset; not only by the Dutch Boors, who had long tyrannised over the poor Hottentots, but by Englishmen themselves. The details of cruelties exercised upon the Aborigines, as described by the late excellent Secretary of the Anti-slavery Society, Thomas Pringle, in his interesting narrative of a residence in South Africa, are truly appalling. This narrative ought to be read and deeply studied by all those who have any influence in Colonial matters: it shows the immense importance of selecting for Governors of distant Colonies, men of sound principle, enlarged views, and active friends of humanity. But so long as power is given by favoritism to persons without principle, who possess neither talent for business, nor penetration in Colonial matters; men disposed to lead a supine life, and to consult their own private interest, so long will our colonies

languish and the Aborigines be oppressed. From the appointment however of Major General Sir Benjamin d'Urban to the Government of the Cape of Good Hope, we may entertain cheering views for the Colony in general, and for the poor Aborigines in particular.

The Author of the Narrative, after having described the miserable condition of the poor Hottentots, even under the British Government, goes on to state the gratifying results of exertions on their behalf, commenced in the first instance, we believe by that eminent Philanthropist, Dr. Philip, now resident at the Cape.

Such was the condition and character of the enthralled Aborigines of the Cape Colony, when Dr. Philip published in April, 1828, his important work, entitled 'Researches in South Africa.' By this publication, the oppressions of the native race, as they existed under the sway of England, were for the first time brought fairly under the eye of the British public. At the same time, Mr. Fowell Buxton (who in conjunction with his venerable friend, Mr. Wilberforce, had exerted himself to obtain, several years before, the appointment of that Commission of inquiry, which has rendered such essential services to South Africa), had given notice of a motion in Parliament for the full extension of the rights of freemen to the Hottentot people. A serious debate in the House of Commons was anticipated; although of the triumphant result, in a case so irresistible, it was difficult to doubt—especially when brought forward with the support of such a phalanx as had cordially pledged themselves to aid Mr. Buxton on this occasion—a phalanx comprising the names of Brougham and Mackintosh, of Denman and Lushington, and many others enshrined in the annals of humanity. Sir George Murray, then Colonial Secretary, having in the meanwhile made himself master of the case, and being happily in this instance unembarrassed by any powerful 'colonial interest' in parliament, yielded with generous frankness all that was asked by the friends of humanity. Mr. Buxton claimed for the Hottentot race, simply the full enjoyment of the civil and social rights to which by the law of England they were acknowledged, as free men, to be entitled—that they should, in short, be placed by law on the same footing precisely with the rest of his Majesty's free subjects in the same colony. This claim was fully concurred in by the Government: and it was agreed that an Order in Council should be issued without delay to carry it into effect.

It would, however, be unjust to General Bourke, then Acting Governor at the Cape of Good Hope, not to mention, that long before intelligence reached the colony of what had occurred in England, he had issued the 50th Colonial Ordinance, by which the same object—the effectual emancipation of the Hottentot people was accomplished. On this Ordinance being transmitted to Downing street, all that was necessary was added by Sir George Murray—an Order in Council namely, confirming it at all points; with the important clause, that it should not be competent for any Governor, or other Colonial Authority to alter or abrogate any of its provisions. This Ordinance was

passed at the Cape of Good Hope on July 17, 1828, only two days subsequent to the public concurrence of the Colonial Secretary in parliament to the principle of Mr. Buxton's motion; and it was ratified by the Order in Council on January 15th, 1829. Thus was the Magna Charta of the Aborigines of South Africa secured.

On the promulgation of the emancipating Ordinance, a prodigious clamour was raised throughout the colony, in which a very large proportion of all classes of the white population joined. For it was assumed, as a result not to be questioned, that no Hottentot would work unless compelled by coercion, and that the whole race would betake themselves to a life of idleness, vagrancy, and robbery, when no longer held in servitude by compulsory laws. The *retrogression* of the race into *barbarism* was affected to be deplored; and it must be admitted that immediately on the promulgation of the Ordinance, vagrancy to a considerable extent did take place among the Hottentots. Numbers flocked to the district towns and villages, where the temptations of cheap brandy, procurable by little labour, soon betrayed many into profligate habits, and led some of them to commit depredations on the flocks of the farmers. For some time it seemed as if the greater part of the provincial functionaries had tacitly combined to refrain from enforcing the *existing laws* for the suppression of the petty disorders which prevailed; with the view, apparently of increasing the clamour against the emancipating Ordinance, and thus promoting the enactment of some very strong coercive laws for the coloured population. Happily, however, at this crisis, the Order in Council of January 15th, 1829, arrived in the colony; which, leaving no alternative for the Colonial Authorities but the unqualified enforcement of the Ordinance, quashed for ever all such mischievous intrigues. It soon became apparent also to every one, that the accounts of disorders committed by the Hottentots, with which the pro-slavery journals continually overflowed, were most maliciously and preposterously exaggerated; and moreover, many thefts which had been loudly ascribed to them, were discovered to have been committed by a band of white depredators at Graham's Town. Although there was a great deal of drunkenness among the more demoralised portion of the natives who had flocked to the district towns, and a good deal of pilfering, doubtless, by those whom the indulgence of this destructive vice had driven to desperate shifts for subsistence, yet even among this class nothing like systematic robbery, deliberate outrage, or serious disturbance of the peace did actually take place. On the contrary, the partial disorders, naturally occurring under such circumstances, were found to be very easily repressed by the ordinary police of the country, when due diligence was used to effect this object; while the quiet and orderly conduct of the great body of the Hottentot people furnished the best practical refutation of those who had represented the whole race as unfit for the enjoyment of rational liberty.

The great body of the Hottentot people still remained, in fact,

just as they were formerly, servants to the white colonists, though with some essential differences in their condition. They could no longer be flogged at the mere caprice of the master, if they happened to offend him. They could not now be punished, until they had been tried and condemned on competent evidence by a magistrate, and for a legal offence. Their children could no longer be forcibly taken from them; they were free to change their masters, when their terms of service had expired; and they could no longer be compelled to serve for inadequate wages, or for none. They formed now, in short, a body of *free peasantry*, instead of being a degraded cast of miserable and oppressed *serfs*.

The general condition of these emancipated helots, after four years of freedom, is well described in a letter written by a most respectable resident, and inserted in the 'South African Advertiser' for June 16, 1832; the 'great improvement' mentioned by the writer in the moral condition of the people, was still proceeding at the close of 1833 with a steady pace.

"You inquire whether I have not noticed the paucity of crime charged against the Hottentots, and other coloured classes, at the last circuit; in reply to which, I am happy to say that it is a fact worthy of record, that crime amongst the coloured population has of late greatly diminished. Not only is the *number* of the delinquents lessened, but the *character* of the offences charged is of a much lighter cast than heretofore. The fact is undeniable, that a *great improvement* is clearly manifest in their moral condition. They are gradually acquiring information; many display provident habits, who formerly paid no regard to the future; and an earnest desire to procure for their children the benefits of education is very generally observable among them."

In the meanwhile another important experiment has been made upon the Hottentot race. This was an attempt to establish a portion of them as occupiers of land. The justice and expediency of restoring to this class of men some small portion of the soil of their native country, had been urged upon the attention of the Home Government in 1824 by Mr. Buxton, in moving for papers relative to the condition of the Hottentots, and for accounts of all grants of land made either to Hottentots or Bushmen.

It was not, however, till 1829 that steps were adopted by the local Government to restore to a portion of the aboriginal inhabitants a share in the soil of South Africa. Capt. Stockenstrom had the entire merit of proposing the measure; and, having obtained the approbation of the Government to the plan he had drawn up, he was authorised to carry it into execution in his capacity of Commissioner General of the Eastern province. The spot selected for the experiment was a tract of wild country from which the Caffer chief Makomo had been expelled a short while before. It is a sort of irregular basin, surrounded on all sides by lofty and majestic mountains, from the numerous kloofs of which six or seven fine streams are poured

down the subsidiary dells into the central valley. These rivulets, bearing the euphonic Caffer names of Camalú, Zebénzi, Umtóka, Mankazána, Umtuárva, and Quonci, unite to form the Kat River, which finds its way through the mountain barrier by a stupendous *poort* or pass a little above Fort Beaufort. Within this mountain basin, which from its great command of the means of irrigation is peculiarly well adapted for a dense population, it was resolved to fix the Hottentot settlement.

The plan adopted in the distribution of the land was, to divide the whole tract into locations of from four to six thousand acres each; to plant in each location one, two, or more villages or hamlets, according as eligible situations were found for irrigation; to divide the arable land into allotments of from four to six acres, of which every family capable of cultivating it received one, while additional lots were reserved for such as should distinguish themselves by superior industry, or by their exertions in maintaining good order, or who after the period of probation should be able to show that they possessed ample means for the profitable occupation of more land. The pasture land was reserved for commonage to each location. The conditions imposed on the grantees were, to build a substantial cottage of comfortable dimensions, to enclose the arable ground, and to bring it into a proper state of cultivation within a period of five years; at the expiration of which, the conditions being fulfilled, the property was to be granted in freehold: but if these conditions were neglected, the allotment to revert to Government. Each holder of one or more allotments to have a right to keep a quantity of live stock on the location in proportion to the extent of his arable land and the capabilities of the pasturage. Within each location an allotment was reserved for the site of a school; and the situation for a town to be hereafter founded was marked out below the *poort*, near Fort Beaufort.

It was in the middle of winter (about the end of June, 1829) when the first settlers were located. About two hundred and fifty men capable of bearing arms were, with their families, settled in five parties, on such localities as would enable them to lead out the water for irrigating the land given them to cultivate. The principal families, among whom were the whole of our former Mulatto tenants from Glen-Lynden, possessed a considerable quantity of live stock; but there were great numbers who were totally destitute of property of any description,—destitute even of food for daily subsistence. Yet under these circumstances, although no aid whatever was given them by Government, except arms for their defence, and a very small portion of seed-corn, even the most destitute abstained from theft—a crime to which in their servile state they are said by some (though I think unjustly) to have been prone. Those who had cattle assisted their poorer friends and relatives with a generous liberality which is characteristic of the race. Those who had neither food nor friends, lived upon *veld-kost*, i. e. wild roots and bulbs dug out of

the soil, until the land they had planted returned them a harvest. Multitudes subsisted in this manner without a murmur for many months. Extraordinary industry was at the same time exerted. With the most wretched implements they cultivated an extent of land which astonished every one; and, independently of the labour required in culture, the various parties displayed extraordinary rivalry in the construction of canals to convey water for the irrigation of their fields and gardens. In some places those canals were carried through the solid rock; in others it was necessary to cut to the depth of ten or twelve feet to preserve the level; while their entire length through all the locations extended to upwards of 20,000 yards.* Meanwhile they had sustained many fierce attacks from the Caffers, generally made in the dead of night, and had bravely repulsed them, without ever indulging the spirit of retaliation or repaying evil for evil. When the winter was over, the Caffers ceased to harass the locations, and the neighbouring chiefs, especially Makomo who had been driven out of this territory, ere long entered into the most friendly relations with the settlers. Their industry having been rewarded with an abundant harvest, especially of vegetables, their numbers continued constantly to increase by fresh accessions of their countrymen, until they at length amounted altogether to upwards of four thousand souls, of whom about seven hundred were armed with muskets.

The Governor, Sir Lowry Cole, visited the settlement the year after its establishment, and expressed himself highly gratified with the entire success of the experiment to which, (much to his honour) he has given his sanction. It is indeed the act of all others that will confer the most lasting credit on Sir Lowry's administration. He then appointed the Rev. Mr. Thomson, who had previously been a Presbyterian missionary in Cafferland, to the ministerial charge of the settlement; but left it for the present without any civil functionaries except the native field-cornets and heads of parties appointed by Captain Stockenstrom.

Mr. Thomson, in a letter dated "Balfour, Kat River, June 26th, 1831," remarks that virtue, industry, and sobriety have increased. And when the progress of this little colony of coloured people for the last two years, and their present prosperity, are had regard to, we have a direct and overwhelming proof of the safety, wisdom, and national benefit of the measures adopted towards them, and of what may be expected by persuing the same liberal and philanthropic principles towards all who are now in bondage."—After mentioning the numbers of the Hottentot settlers, and their remarkable orderly conduct, the writer proceeds.—"They are the most efficient covering cordon on this part of the frontier the colony ever had, and the most peaceable and loyal subjects. And again, if they are regarded simply as free settlers on the soil, no settlement ever bid fairer for

* Graham's Town Journal, June, 1832.

success. They transported themselves hither at their own expense, lived on their own resources, and have had no aid from any quarter, except a small quantity of seed-corn the first year from government; and, though struggling with great difficulties and under many disadvantages, they are now in the second year supported from the produce of their fields, and have disposed of a considerable surplus (30,000 lbs. of barley) for the troops, besides other produce carried to market at Graham's Town." Mr. Thomson, after giving a very gratifying detail of the success of his ministerial services in the infant settlement, adds—"Legal marriage is now become honourable among the people, and established, and connected with their ideas of morality and religion."

My next extract is from a letter addressed to myself by Captain Stockenstrom: "The settlers at Kat River now display the utmost anxiety to have schools established among them, and several that have been opened are in a very flourishing state. So eager are they for instruction that, when better teachers cannot be obtained, if they find any person of their own class who can merely spell, they get him to teach to the rest the little he knows. They travel considerable distances to attend divine service regularly. No where have Temperance Societies been half so much encouraged as among this people, formerly so prone to intemperance; and they have, of their own accord, petitioned the government that their grants of land may contain a prohibition against the establishment of canteens, or brandy-houses. They have repulsed the Caffers on every occasion on which they have been attacked, and are now upon the best terms with that people. They pay every tax like the rest of the inhabitants.

Their loyalty and attachment to the British Government are beyond suspicion; and it may not be uninteresting to state that at the last receipt of taxes they contributed to the revenue a sum of 2,300 rix-dollars. All the ordinances of religion are punctually attended to, and in the more public transactions of life, they evince an extensive practical acquaintance with the requirements of Christianity. Education is in great repute, and a manifest desire to give their children the benefit of instruction is a feeling every where observable. Two Infant Schools have been established, and are well attended.

That some hundreds out of the mass should have become the victims of the habitual intemperance to which the white inhabitants of the district towns continually *tempted* them, by paying them for labour with ardent spirits, (I state what I have with my own eyes a thousand times witnessed,) is surely no great marvel. But the quiet and orderly demeanor of the great body of this long maltreated people—above all the astonishing progress of the colonists of the Kat River, during the five years that they have been placed on probation as free citizens—the entire change of character in many formerly considered vagabonds, as soon as they were enabled to emerge from conscious degradation, and the door of manly ambition was flung open to them—their self-government, their docility, their

singular temperance, their industry, their ardour for religious and general instruction, and their steady good conduct—are facts which speak volumes, and upon which, to intelligent readers, I need not add a single word of comment.

A later account dated the beginning of 1834, states: "There is this season an increased quantity of land under cultivation. The Temperance Society has proved of very great utility. The number of its members on the whole of the locations is about 1600; and such is the influence of this Society that no ardent spirits whatever are known to be in use throughout the entire settlement. Many who were formerly notoriously addicted to intemperance, have become steadily sober, industrious, and religious. The people are generally exemplary for their regard to religion, and their anxiety to advance in knowledge and virtue. The schools continue to increase in extent and efficiency; and of these nine are taught by Hottentot schoolmasters, who are provided with food by the parents of the children, and whose salaries only amount to a few shillings per month. The success of this settlement is unquestionably owing in a pre-eminent degree to the zeal, judgment, and indefatigable labours of the Missionaries: and nothing more seems necessary for its permanent prosperity than the exercise of common honesty, justice, and discretion, on the part of the colonial government and its local functionaries."

WEST INDIES.

From the Jamaica Watchman, dated September 24th, 1834.

JAMAICA.

The foundation stones of two new School Rooms, for Schools to be conducted on the liberal and comprehensive principles of the British and Foreign School Society, are to be laid in Spanish Town, at four o'clock to-morrow afternoon. The Rev. James Thomson, late of Mexico, and Honorary Member of the above Society, will deliver the address usual on such occasions, and the ceremony of laying the stones, it is reported, will be performed by the Hon. T. J. Bernard, the Custos of the Parish and Secretary of the Island, &c. &c. and Price Watkis Esq. Representative in Assembly for this city, &c. &c.

The Rev. James Thomson, Agent to the British and Foreign Bible Society, thus describes, in writing from Kingston, on the 22d of September, *the eagerness of the Negroes to learn to read*:—

Not only is there greater anxiety on the part of the people to receive your boon, and gratefully to receive it, but YOU HAVE CREATED A MIGHTY MOVEMENT AMONG THEM, TO LEARN TO READ. This is most happy; and will have most favourable results, connected as it is

with the Holy Scriptures. There is with us, here in Kingston, a full correspondency to our friends in the country, about learning to read: and several Adult and Children's Schools have been opened, both on Sundays and Week-days. "Spelling-books!" and "More Spelling-books!" is now the cry. Some months ago, I had happily ordered a case of such books to be sent here, and found it on my arrival: but is long since empty; and those who have received the books are just like Pharaoh's lean cattle, after they had eaten the others; that is, they seem not a bit the better for all they have got: thus great is our demand! A month ago I ordered another case; and shall, by this opportunity, order a third. Again, Schools and more Schools are desired, both by those who wish to learn, and by all others. Every body is now favourable to education, and none are against it.

NEVIS.

The following communication has been received from Nevis.

"It was with much gratification and pleasure, I received your School Report, and the circular letter with which it was accompanied. I was at the very time considerably perplexed to find out means for supporting our Schools, which are rapidly enlarging in this Island, and promise very great usefulness. The Methodist Society has here three Sunday Schools, one week-night Adult School, and an Infant School commenced in Charlestown about seven months since. They contain altogether 630 Scholars, of whom 480 are slaves. It is almost incredible the effect the proposed alteration in the civil condition of the Slaves has made upon them in this colony. Their desire for Religious instruction is intense. By hundreds they have pounced in upon us the last year, so that we have sometimes been almost at our wit's end to know what to do with them. Our INFANT SCHOOL is one of a very interesting character. At its commencement the Wesleyan Missionary and his wife searched every poor cottage in the Town. We found nearly a hundred infants to commence with, some of whom, were altogether without clothing, being the children of the poor free people, whose parents had unhappily sunk into the depth of poverty and vice. The School is held in Wesleyan Chapel, immediately under the eye of the Missionary, and promises to be productive of much moral and religious advantage. If you can, my dear Sir, through the medium of your invaluable Institution, afford us any help, you will relieve our minds of a burden, and cause our hearts to sing for joy. If you could send us more books, or help our Infant School, or furnish us with slates, books, &c. for a writing school which we are just setting on foot, you would I am sure, (I humbly hope I may be allowed to say so) be furthering effectually the grand object which your benevolent and useful Institution has in view. There never existed in this Island such favourable openings, and such a favourable period for Religious Instruction and education as now. If we had the means, we could, I have no doubt, immediately double both the number of our Schools, and of our Scholars also.

Sincerely wishing you may indeed, by the aid of the British and Foreign School Society, be enabled, "to promote universal education on Scriptural principles."

I am, &c. &c.,

H. B. BRITTEN,
Wesleyan Missionary.

Subscriptions for the above will be received by W. Allen, Treasurer to the British and Foreign School Society, or his Son-in-law, Cornelius Hanbury, Plough Court, Lombard Street London.

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THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE;

No. 2. Second Month, (February) 1835. Price 4d. to Nonsubscribers.

RURAL COLONY AT LINDFIELD.

The new system of Poor Laws, though still capable of much improvement, will, we are persuaded ultimately tend to raise the moral character of the agricultural labourer, especially in Sussex, and some of the southern counties, where they have been degraded to the state of Paupers, and while receiving parish relief, have been hired at the rate of one shilling, eight pence, sixpence, and even three pence per day, as the parish accounts will prove; thus the spirits of the poor have been broken, they have had no hope of raising themselves, no stimulus to exertion, no prospect before them but a dependence upon parish relief to the end of their lives.

If in any particular district, the operation of the law, prohibiting the charging of the parish with relief for able bodied labourers, may at the beginning appear to create some distress, this may be easily obviated by a voluntary association in that parish or district, of a few persons who might be found willing to give up a little time and attention to the cause of their poor neighbours; every such Patriotic Committee would indeed be a Labourer's Friend Society, and deserve and obtain the thanks of their country, as well as the blessing of the suffering poor: an association thus formed should raise a fund upon loan, to the amount at least of what had been given in one year as relief to able bodied paupers in the parish, and this little capital should be charged with interest; a sufficient number of acres of good land should then be secured, and rented by the association; this land must be cultivated on the spade or garden plan, and no labourer must receive less than two shillings a day, or what might be equal to it in piece work; a Sub-Committee should be appointed to watch over the work, and the Committee should meet on one evening in the week, to pay the labourers, and to receive the report of the Sub-Committee; minutes of all transactions should be kept, as also a list of the labourers. To this Committee all able bodied labourers applying to the parish for relief should be constantly referred. We shall now show that it is possible to cultivate land, so that it shall under these circumstances bring back all the advance for labour, and other expenses. The experiments which have been carried on for nine years past upon the Gravely Estate, belonging to John Smith Esq. of Dale Park, prove that upon an acre of fair average land, produce, under common circumstances,

may be obtained, which shall repay rent, taxes, labour, manure, and all expenses.

The history of the origin of these experiments is briefly this : about the year 1825, Wm. Allen, Treasurer¹ to the British and Foreign School Society, having in his visits to Sussex, observed the distressed situation of the Poor in Lindfield and its neighbourhood, purchased some small estates, and built commodious School Rooms, in which he has ever since supported a Boys' School, a Girls' School, and an Infants' School : the average attendance of children is generally about one hundred altogether. At the schools are taught reading, writing, and arithmetic, needle-work, and other branches of useful knowledge, upon the liberal principles of the British and Foreign School Society : and thus, while children are taught their duties to God and man from the Holy Scriptures, no catechism peculiar to any sect being admitted, no child is excluded on account of the religious opinion of its parents ; but the schools are open to all. It is, however, expected that all the children should attend, on the Sabbath, the place of religious worship to which their parents belong : to these Schools, a Reading room, a little Library &c. are attached.

Soon afterwards his friend John Smith of Dale Park, in the same county, visiting the place and approving highly of the object, purchased the Gravely Estate, consisting of about one hundred acres, in the neighbourhood of the Schools, and upon that estate built 18 Cottages for labourers, with an acre and a quarter of land to each—seven other Cottages with from 5 to 6 acres each, were built, on which a poor man can maintain himself and family by spade husbandry.

The 18 Cottages for labourers, are pointed out in the plate by numbers.

No. 1 to 6 have the chambers above stairs, they are let with an acre and a quarter of land, tithe free, at a rent of three shillings per week : they cost about £125 each.

No. 7 to 12, inclusive, are all upon the ground-floor. They let with the land as above, at two shillings and sixpence per week ; and cost about one hundred pounds each.

No. 13 to 18, inclusive, are built in pisé, or rammed earth, and thatched : the outsides are rough-cast. They, with their out-houses cost about eighty pounds each ; and let, with the land, for two shillings per week.

The labourer is bound to cultivate his single acre, one half in Potatoes, and one half in Corn ; the wife and children also assist and sometimes they have been known to perform almost the whole of the labour.

The quarter of an acre of garden is rendered very productive in vegetables, for the family and for pigs. The fruit-trees are gradually coming forward, and may in time, be a source of considerable profit to the labourer. Several of them kill and salt down a fat hog in

the course of the year, for their own use, besides what they sell. The gross amount of the acre, in potatoes and corn, is about twelve pounds in favourable seasons.

The results of the experiments made in this Colony to promote the comfort of the farmer's labourer, prove, that if he receive twelve shillings per week wages—if he be moral in his conduct, and industrious in his habits—he may, with the advantages here given him, support himself and family, independently of parish relief, except under extraordinary circumstances of affliction.

It has been found that a labourer, though possessing an acre and a quarter of land, can do full justice to the farmer who employs him. He, being better clothed and better fed, has more strength and spirits for work than those who are deprived of these rights and privileges. We say rights; for every honest and industrious man has a right to be furnished with those means which his Creator has so bountifully bestowed, for enabling him to live comfortably; and that community which deprives him of these means, or neglects to put them within his reach, is in no small degree chargeable with that demoralization and crime, which a state of extreme poverty and destitution tend to produce.

The Farms No. 1 to 7 consist of from five to six acres of land, with a cottage upon each. These are intended to shew, that a labouring man, by the use of the spade, and following a certain course of crops laid down for him, may maintain a sufficient number of cows and other live stock to keep his land always in heart with manure: may be able to pay a fair remunerating rent to the proprietor, together with the interest of the little capital required as a loan; and, by gradual annual instalments, repay the loan itself; while in the mean time, he is supporting his family in high comfort.

The success of the plan depends upon cultivating such articles as experience has proved to afford the greatest produce from a given quantity of land. This has been ascertained, to a certain extent; and also the weight of food consumed, in a given time, by stock. It appears that on an average, a cow requires, in one year, eighteen thousand pounds weight of green food, and nine thousand pounds weight of roots; such as turnips, carrots, or potatoes; and affords 2000 quarts of milk.

The manner of cultivating the articles, the probable produce, and calculations as to the quantity of stock that may be supported on a certain number of acres, will be found in a pamphlet, entitled, "Colonies at Home," and another, "On the Means of diminishing Poors'-Rates:" published by Longman and Co., Paternoster Row, London.

With respect to the articles to be cultivated, experience has shewn that the following are the best adapted to the plans, and the weights of each per rod, to be afforded during one season, as the quantities *essential to success*; but by industry and manure, twice or three times as much may be obtained of some of the articles, as Cabbage &c

Rye, to be sown in Autumn, and cut green in Spring.	60lb	£	rod.
Red Clover.	200lb	£	do.
Lucern.	200lb	£	do.
Artificial Grasses.	200lb	£	do.
Cabbage.	200lb	£	do.
Yellow Beet Leaves.	150lb	£	do.
Chicory.	200lb	£	do.
Symphetum Asperinum, or Prickly Comfrey. ..	200lb	£	do.
Indian Corn, to be cut green.	200lb	£	do.
Spring Tares.	120lb	£	do.
Winter Tares.	120lb	£	do.

ROOTS FOR WINTER

Potatoes.	120lb	£	do.
Yellow Beet Root.	150lb	£	do.
Swedish Turnips.	150lb	£	do.
Carrots.	150lb	£	do.
Parsnips.	150lb	£	do.

The food must be cut and carried to the Cows.

All the tenants sign an agreement to the following effect, acknowledging that they may be dispossessed of their cottage and land, if they do not fulfil it: *viz.* To observe moral conduct: not to suffer any spirituous liquors to be sold on the premises, nor used in their families, except for the purpose of medicine: to send their children to school: to cultivate with the spade, on the plan laid down for them, or not to vary without leave: not to underlet or take lodgers without leave: with other covenants as to manure, &c.; and to give quiet possession, upon due notice; it being understood that the rent is not to be raised, nor they turned out, so long as they comply with the conditions, except under extraordinary circumstances. They are to keep no horse without leave. The success which has attended these allotments is very great, considering the virulent opposition of some Farmers and others in the neighbourhood who got great part of their work done by the parish Paupers, and also two unfavourable seasons, and the low price of produce, about 40 per cent under what it was a few years ago,—this is particularly felt by the cottagers in the article of Pigs.

Samuel Gurney, of Lombard-street, London, and Upton in Essex, has joined in promoting these objects at Lindfield, by purchasing the Estate called Scamps or Penns, near that of Gravely. This little Estate has for some years past been let out to poor persons, who have derived great benefit from the allotments,—it will in future be pretty much cultivated by twelve boys, to be boarded in the Schools of Industry, for whom provision is just made.

The plans now in operation at Lindfield are applicable to many important purposes: for instance:—

If Government were to grant crown-lands in Ireland, under certain

regulations, and a society were formed for establishing Rural Colonies, much of the misery now existing among the Peasantry there might be remedied.

Schools of Industry and Agriculture might be supported on the plan, for poor orphans and other children ; in which they might be made to provide food and clothing for themselves, and at the same time receive a useful education.

Work houses in country places might, in great measure, be supported on the plan. A sufficient allotment of land being provided, the inmates might be made to contribute largely to their own support.

Reformatories or Penitentiaries, for juvenile and other criminals, might be established upon the plan with great effect, when an enlightened policy shall adopt systems for the prevention of crime and the reformation of criminals, instead of resorting to the barbarous and criminal expedient of extermination.

And lastly, the general adoption of these plans would nearly annihilate the poors'-rates in agricultural districts.

The object for publishing what has been done and is now doing in the Lindfield colony, is to encourage landed proprietors who have hearts to feel the poor, and who only want to be informed of a practicable plan for their relief, "to go and do likewise;" and we may rely upon it, that wherever the whole of the farmers' labourers in a parish can be thus accomodated, not only might the poors'-rates be reduced to a mere trifle, but what is of still greater importance, the moral character of the poor will be raised ; and that state of degradation which leads to vice, and consequently to misery, would be exchanged for one of independence and self-respect : a state most favourable to virtue, and consequently to happiness. The fires of the Incendiary would then no longer blaze, nor the short sighted politician any longer be employed in the vain endeavour to extinguish them with blood.

PUERTO RICO.

An account of the present state of Puerto Rico, comprising numerous original Facts and Documents, illustrative of the state of Commerce and Agriculture, and of the condition, moral and physical, of the various classes of the Population in that Island, as compared with the Colonies of other European Powers demonstrating the superiority of the Spanish Slave Code, and the great advantages of Free, over Slave labour, &c. By Colonel FLINTER, of the general Staff of the army of her most Catholic Majesty, and Knight Commander of the royal order of Isabel the Catholic. p. p. 392. Longman & Co. Paternoster Row, London.

This would be deemed a most valuable book at any time ; abounding as it does, in accurate statistical accounts, and most important facts : but at the present crisis of our West India islands, it is invaluable as

it affords undeniable proof of the truth of the assertion of the friends of humanity, that Slave labour is more expensive to the Planter than Free labour would be, and that on the average of estates cultivated by Slaves, the capital does not obtain more than 3 per cent interest in favourable circumstances, and in others not one shilling.

We are informed that Col. Flinter is by birth an Irishman, that he has been in the service of Spain between twenty and thirty years, that at different times he has visited most, if not all the West India islands, and passed many years of his life in the island of Puerto Rico, where he was high in office. The limits of our work will permit us to do little more than to recommend this volume strongly to all those who have estates in our West India islands, and to all the advocates of the rights of the poor Africans. Our remarks and quotations must be confined to the ninth chapter, which we consider the most important one of the whole work, as it goes to shew the superiority in point of profit, as well as on higher considerations of Free, over Slave labour.

It had long been known that Slaves under the Spanish Code, were incomparably better treated than those in the English, French, Dutch, and Danish West India islands; and that facilities were granted to them for purchasing their freedom. The gratifying results of this humane policy of the Spaniards is strikingly displayed in the work before us—the effects produced by allotments of Crown lands, by the Government, to Free labourers, are thus described.

“It has been observed generally, that the Free Blacks in the West Indies are naturally indolent, and reckless about the morrow; but this indolence arises from their position in society—from the want of stimulus to exertion. The motives and the means of industry must be supplied, before we can expect the Blacks to be industrious. Previously to the distribution of the Crown lands, Puerto Rico was miserably poor, and the free Blacks were indolent, and vicious; since that wise measure was adopted in 1815, and since the Captain General ordered churches to be built in every village throughout the Island, these people have become more orderly and industrious. When the poor Whites and Free Blacks lived in isolated huts, associating only with their own families, and with neighbours as wretched as themselves, they assembled the naked savages on the banks of the river Oronoco. They are now enrolled in the Militia, and are obliged to appear in the villages on Sundays; and as by continual exhortations, the Curates have induced their families to attend divine worship, they all go more decently clad than heretofore, each person being anxious to appear to the best advantage. Hence, new wants have sprung up, and they have been obliged to become more industrious than formerly, consequently more land is cultivated by individual labour than at a period when there was no stimulus to industry.”

“Free labourers both White and Coloured, form a considerable and most useful portion of the agricultural population of the Island of Puerto Rico: of this class, formerly a great number had no lands

of their own to cultivate, until the Spanish Government, with a wise provision, issued an order for the distribution of the Crown lands, to be made without any tax, or retribution among those who should apply for them, with no other proviso or injunction than that the lands so given should be cultivated: for otherwise the owner could not alienate them either by sale or donation, and that on a complaint being preferred of their not being put into a state of cultivation, they would revert to the Crown. Formerly this portion of the population, who are mostly Whites, lived like a wandering horde of Arabs, strolling from place to place, without any fixed abode, or regular employment; and were a nuisance to the community: they now apply themselves to the cultivation of the soil; they bring up their children in comparative affluence, they are comfortably lodged in thatched cabins, impervious to the heavy rains of the Tropics; their dwellings are surrounded by patches of land, well fenced in, where they cultivate abundance of ground provisions, Plantains, Fruit and Coffee trees, besides they rear Pigs and Poultry, and all of them with few exceptions, possess one or two cows, which furnish milk to their families; and in general they have one or two horses, to carry the surplus of their provisions to market. This salutary change in the habits of these people, as well as in the habits of active industry, to which the Free people of colour are now inured, who have land of their own, or who hold it as tenants, has been effected by the rigid enforcement of the laws, instituted against vagrants in the Spanish Colonies, declaring to be such, all Free labourers, who do not sow a sufficient quantity of provisions to maintain themselves and families, or who cannot make it appear to the proper authorities, that they derive their subsistence from day-labour on the lands of another. In a population of 400,000 souls, scarcely a vagrant, in the strict sense of the word, is at present, to be found among the labouring classes. A stranger with a bag of gold might travel alone, and unarmed from one end of the island to the other, without being robbed or molested. The greater number of the inhabitants who live in the country, sleep at night with their doors open, without any apprehension. Robbery and assassination have given way to habits of peaceful industry. Large sums of Government money are every month transported from the Custom Houses on the Coast to the treasury of the Capital, sometimes a journey of three days, with no other escort than the man who conducts them on horseback, armed only with a whip; yet never, in any one instance has an attempt been made to attack the treasure so slightly guarded.

Since the year 1828 many thousands of acres of Crown land have been granted to the inhabitants—many hundreds of acres have been cleared of wood, and are now transformed into fields of rice and provisions, plantains, groves, and pasture lands, and in every part of the island, in the towns, in the villages, among the mountains, and in the valleys, new houses have been built, and every part of the Colony exhibits pleasing objects at every step to convince the observer of

the active industry, and the rapid advancement which accompanies free labour.

For about a shilling sterling of daily wages, a free labourer will work in the field from sunrise to sunset, in Puerto Rico, and on a moderate calculation will perform more work during that time than *two slaves*.

The author by a minute calculation, for which we must refer to the work, shews in a most satisfactory manner, that three fourths of the produce consumed in, and exported from the island, is cultivated by free labour. In the year 1832, the island produced 250,000 cwt. of sugar, and of this it appears by his calculations that 205,000 cwt. at least must have been the produce of Free labour. In like manner all the horned cattle are reared by Free labourers, there are upwards of 100,000 horned cattle on the island: almost every man who possesses a cabin and a bit of land has also two or three cows, to give milk to his family, which with plantains, sweet potatoes, and cassada bread constitutes their chief food. There were on the island in 1832 about 80,000 horses, 1200 mules, 600 asses, 7000 sheep, and 5000 goats, the greater part of which are reared by the Free peasantry, also 80,000 cwt. of rice, 45,000 cwt. of Indian corn, 700 cwt. of pepper, and many other minor productions, the principal part of which are cultivated by Free labour. In confirmation of the position that Free labour is cheaper than Slave labour, the author remarks, that it is only necessary to observe the progressive advance of agriculture in Puerto Rico, since the period when the Crown lands were divided—which may be considered as the commencement of Free labour in that Colony. In 1810, the value of produce exported, amounted only to 65,672 dollars of 4s 6d. each: and in 1832 it exceeded three millions of dollars. In 1810 the island only produced 3796 cwt. of sugar, and in 1832 it produced 414,663 cwt.

I shall now endeavour to shew, says the author, by the experience of other countries, that if the slaves were located on the estates of their former masters, as free labourers, if each family had a piece of land allotted to it for cultivation on paying a moderate rent, the Planter might still raise sugar and coffee at less expense and with less risk than by the work of Slaves. In the island of Margarita, formerly belonging to Spain, now forming a part of the Republic of Colombia, all the sugar cane raised is by free labour, and all the sugar and molasses made, and rum distilled, are produced by free labourers. I speak not from hearsay. I have visited that island—I have been on every plantation—and I have observed the exertions and the industry of the free labourers. A friend of mine an English man, Doctor Emery rented an estate in Margarita, in the year 1824, from the Colombian Government; it was called the Estancia, and is situate in the centre of the island, in the valley of Paraguachi. When the island was in possession of Spain, the estate belonged to a convent of Monks, and on it were from fifty to sixty slaves. The Republicans drove the Monks off the island; the able bodied slaves,

in order to obtain their freedom enlisted in the victorious army, and the estate became the property of the new Government. The lands were divided among a great many poor persons, who paid a rent in kind, and the whole was rented to one person, who received the rents of the under tenants, and paid Government a certain yearly sum. When I visited Margarita in June 1827, there were upwards of one hundred families living on the lands, each with a comfortable cottage, a field of Cane, Indian Corn, and Plantains, all most carefully cultivated; they worked for a shilling a day on the property of the landlord, and the young men who had no family to support, hired themselves as labourers by the month, for about a pound sterling. They made sugar, distilled rum, and performed all the laborious work, formerly done only by slaves; thus the landlord had his cane planted and cut without any trouble, and each tenant cultivated his plot of land with care, for on his industry depended the comforts of himself and family. I have heard old and intelligent neighbours say, that the estate, thus cultivated, produced considerably more than when in possession of the Monks, and worked by slaves. The population of Margarita may amount to about 27,000 individuals: and with regard to their conduct, the author says, I have never seen a more quiet or orderly set of people; no person would have imagined that so many slaves could have been reduced to industry, merely by letting them have an equality of rights and privileges with their fellow-men. The author goes into detailed calculations of the expenses of working a sugar estate with slaves, and the value of the crop; but for those calculations, notwithstanding their great importance, we have no room. They prove however the main position most clearly—that slave labour is dearer than free labour: and he thus concludes this very important chapter: “I beg it may be well understood that the profits arising from an estate so established are calculated under the most favourable circumstances, for I believe that there is not a single estate on the island which cultivates sugar only, by slaves alone, that can pay one shilling of interest for the Capital, the proof of this is, that all the large sugar establishments, on the South Coast, which are worked exclusively by slaves, having no pasture lands, and furnishing no other products, are involved in debt and difficulties, while those on the North Coast, where there is a mixture of free labour, unless in particular cases, where there has been great mismanagement, are free from debt. It is well known that the free labourers in the Spanish Colonies work twice as much as slaves in the same time, and that the *cost* of a slave, in food, clothing, and interest upon his purchase is nearly a shilling a day: while the free man charges no more for his labour; therefore if the Planters by proper management, by liberal conduct, and supported by Government, can convert their now unwilling and refractory slaves into free labourers, the advantages resulting to themselves will be great indeed. It is a false idea to suppose that Free men will not or cannot work at the elaboration

of sugar; such an hypothesis is erroneous. It has been practically refuted by every man who has been in Puerto Rico, Colombia, or Margarita. I have not the smallest doubt remaining in my mind, that the Sugar Plantations may be cultivated, by free labourers in every part of the West Indies; I mean by the slaves being converted into free labourers, and by land being given to them at a low rent. By the prudent execution of such a measure, the slaves may become useful and happy members of Society; and I am convinced that the planters will ultimately find EMANCIPATION to be their true interest, and that the wealth and commerce of the West India Colonies will be amazingly increased by a policy, at once humane, liberal, and just.

The luminous statements and important facts detailed in this volume, abundantly shew how unnecessary was that alarm of danger from an immediate act of justice which induced the miserable shift of the apprenticeship clause, in the act of the British Parliament for the abolition of Slavery; the sooner that clause is repealed the better, it is unjust in principle, and we hope and trust that it will be found utterly impossible to carry it into practice: the planters ought not to be suffered to touch a shilling of the compensation money but on the consideration of their giving up the apprenticeship.

The slave holders in the Southern states of North America may take a lesson from the example of Puerto Rico, which may prove of great practical benefit to them. They may see the possibility of locating their coloured population as agricultural labourers, and by just and wise regulations gradually free themselves from the imminent risk and danger they are daily encountering, from three millions of men whom they are unjustly holding in bondage and who may suddenly take the resolution of breaking their chains upon the heads of their oppressors.

The lesson should not be lost either upon the Government of this country in the case of Ireland; where a miserable population is in too many instances ground down by rack rents and goaded to desperation by Ecclesiastical requisitions, too grievous to be borne. Are there no crown lands in Ireland, which might be let on fair terms to a fine warm hearted people, who would doubtless prove themselves industrious, if they had an opportunity for profitable exertion: and be it ever remembered that no human being will exert himself without an object: give the poor Irishman an object and a chance of success, and let us see whether Ireland will not realize what has been effected in Puerto Rico: make allotments of crown and waste lands at moderate rents, and under such just and wise regulations as it would be in the power of Government to enforce, and then instead of being disgusted and horrified by accounts of murder and rebellion we should be gratified in beholding the rising prosperity of the sister kingdom, the increasing security of person and property, and the gradual advancement of the mass of the population in the scale of civilization.

NISMES.

A very affecting circumstance has recently occurred at Nismes, in the south of France, which has plunged the little company there, professing with the Society of Friends, into great distress.

Jules Benezet, a young man of amiable and excellent character, and generally beloved, was assassinated in the eleventh month last, between Nismes and Calvion, robbed, and his body thrown into a ditch of water. He was a Commissaire, and was frequently engaged in passing between Nismes and Congenies. The dreadful act is supposed to have been perpetrated between 7 and 8 o'clock in the evening. The poor young man has left a widow and two children, with the prospect of a third. They were entirely dependent upon his exertions for support, and her case has excited so much commiseration in the town, that the Managers of the Theatre proposed acting a piece for her benefit: on learning their intention however, she declined accepting their kindness, from conscientious motives, choosing rather to put her trust in Him, who has commanded us to seek first his kingdom, than avail herself of bounty arising from a source her conscience disapproved. Through the kindness of a friend in this country, some pecuniary relief was promptly sent to her and gratefully received—indeed the touching circumstances of this bereaved mourner, left at the age of 26 in such an affecting situation, call for the sympathy and kind offices of those who have the privilege of being able to mitigate distress. It is proposed to appropriate a portion of the money sent, to the purchase of a Glove-loom, by means of which she hopes in future to do much towards the support of herself and her orphan children. She is the sister of Justine Benezet, the young person who has the charge of the Orphan Asylum at Nismes, which she has conducted in a very satisfactory manner, both as it regards the welfare of the Institution, and her own conduct as a consistent Friend.

CHINA.

Only a short time has elapsed since the Christian world deplored the benighted condition of the Myriads of immortal beings in the vast Empire of China, destitute as they were of every medium through which the truths of the Bible could be conveyed to them. How gratifying is the reflection that the way is now opening amongst them for the diffusion of gospel light. A letter from C. Gutzlaff, dated March 1834, addressed to his friend Andrew Reed, states that already about 100,000 Christian books have been circulated in China—a large proportion of them by himself—they were received by the natives with eager delight. Some thousands were also distributed in one district of the island of Formosa. Funds to assist in the education of children, especially the females, were greatly wanted.

JAMAICA.

RENEWED PERSECUTION OF THE MISSIONARIES.

From the Patriot, weekly Newspaper, January, 21st, 1835.

We have received Jamaica papers to the 29th of November, from which we have given extracts that will not fail deeply to interest our readers. The Rev. Mr. Abbott, one of the Baptist Missionaries, it will be seen, has been committed to gaol for an alleged breach of the privileges of the Jamaica Assembly; an Assembly which assumes higher powers than the British House of Commons, and, while acting thus oppressively towards a Minister of religion, is at the same time placing itself in rebellious collision with the Executive. The firmness of Mr. Abbott does him honour; and he seems to have acted with equal prudence. After assigning his reasons for declining to take the oath required before the Committee, which he could not recognise as a judicial tribunal, he adds:—"Holding no sentiments which I am now ashamed to avow, and being most earnestly desirous of promoting the public weal, I am not willing that my refusal to take the oath should be construed into any reluctance on my part to give evidence. I therefore repeat, that I feel the utmost readiness to furnish the Committee with all the information I possess touching the matter of their investigation, provided the oath be not insisted upon. I too highly respect the powers that be, to aim, in the most remote degree, to invade the privileges of this House. I am conscious of the purity of my motives, and, in maintaining my right before this Honourable House, I only claim that to which, as a Briton, living under the British constitution, I believe I am entitled."

This manly appeal was lost upon the knot of petty tyrants, whose hands long to grasp again the cart-whip that has been wrested from them. Mr. Abbott was remanded to gaol, where he would have to remain in durance vile till the prorogation of the House, which was expected to take place about the middle of the following month.

Mr. Abbott's case will, of course, be brought immediately under the consideration of the Secretary of State for the Colonial Department; but we trust that the House of Commons will take it up with a becoming regard to the interests of the Missionaries.

The House of Assembly still persist in their attempt to nullify the essential provisions of the Abolition Act, and to coerce the Executive into measures repugnant to the views and feelings of the British public and Government. In the language of the *Jamaica Watchman*, "They want to bring the old knights of the cart-whip into play again. They want to give the magisterial overseer or slave-driver the authority which ought to be, and must be kept from him, the authority of rendering the apprentice more miserable and unhappy than he was when a slave." The apprentice scheme does not answer the purpose of the planters. We always said that it would not,

We denounced it as an absurd and impracticable attempt to devise a middle state between freedom and slavery, which would prove alike ruinous to the planter and harassing and vexatious to the negro. The Jamaica planters see plainly enough the alternative before them: and they have determined on restoring slavery by fraudulent means, if they can accomplish it, sooner than adopt the only remedy—free labour.

EDUCATION IN THE WEST INDIES.

Many of our readers are probably aware that a Society exists in the Metropolis, called, "The London Central Negro's Friend Society," which is under the care of a Ladies Committee. The objects of it are described in their own Resolutions passed at the general Meeting held at the Friends' Meeting House, Bishopsgate street, the 2nd of 6th month, 1834, when it was agreed that the Association formed more than six years since under the name of "The London Female Anti-Slavery Society," should be continued with the above designation.

That the design of this Society is to promote the moral and religious improvement of Negroes and Coloured persons, more especially such as reside in the West India Islands. To facilitate which, we invite the assistance of local Associations already established, and recommend the formation of others throughout the kingdom.

That considering the children of slaves to have a primary claim on our sympathy and attention, it is our first and chief concern to have schools opened for their reception, and the training of native teachers: trusting that prompt and persevering efforts to give a scriptural education to such as are just emerging from the darkness of slavery, will be attended with the divine blessing.

In furtherance of these objects, a well qualified young person, desirous of going out to the West Indies, was selected whilst studying the system of mutual instruction, at the Borough Road, and sent out by the Association to Spanish Town; which place several circumstances concurred to recommend as most suitable to make the first attempt. Her success exceeded the expectations of the Committee, but after her School had been some time in operation, she was married to a gentleman residing at Kingston, who however promised to indemnify the Society for the expense of her voyage. Through the watchful and judicious care of J. M. Philippo, a resident Missionary at Spanish Town, the Establishment continued to prosper, and the following extracts from one of his letters dated, August 18th, 1834, affords a pleasing proof of its progress.

Spanish Town August 18th, 1834.

"The School has sustained no injury by Miss Kingdon's Marriage; on the contrary, it has prospered and continues to prosper beyond

my most sanguine expectations, both as to numbers, efficiency, and interest. It is conducted by a very respectable and pious female of colour, of the name of Eliza Newell, about 40 Years of age, and who has been accustomed to the duties of a School from her Childhood: not however knowing the plan of the British and Foreign School Society she is assisted by two girls of seventeen, to whom it is familiar, they having grown up in my old establishment. There being no time to consult the Committee in the matter, Mrs. Philippo has taken the liberty of giving these two young persons a dollar each, per week, for their services. The amount of remuneration to Miss Newell is not yet settled. The names of the two Girls employed are Mary M' Vicar and Elizabeth Carr, both purchased some time ago from Slavery: the one by Ladies at Reading, the other by her grandfather, a slave, who being advanced to a situation of some importance in the management of his Owner's Estate, had been laying up money for years as he said, "to buy her for education." Both are pious, steady, and active, exceedingly pleased with their office, and likely to be useful beyond any thing I could have imagined as School Mistresses.

As an evidence that the School is prospering, there has been an addition of ten new Scholars during the past week, many fresh applications have been made, and not one of the old Scholars has been removed. The number of Scholars now on the books is about 60; which, with the addition of Miss Newell's private School makes an aggregate of 70.

I rejoiced to hear by the last Packet, that the Committee had passed a noble Resolution respecting the erection of the Girls School. On the strength of that, and depending upon the continued effort of the Christian Public, I have almost determined on extending my plan, and adding to the Girls and Boys school, an Infant School, and a School of industry,

The foundation Stone (of the School Room) was to have been laid ere this; but no one would come forward with an estimate until after the 1st of August. Now that is over, and has terminated so peaceably, I expect there will be no further delay. On the memorable day, just passed, you will be pleased to hear, there was not only peace in the ordinary acceptation of the word in the West Indies, but scarcely a drum, or any rude instrument of music was heard in the Towns, or a single procession paraded the Streets; so unlike was it to every other public day of rejoicing I have ever witnessed—as though universally recognising the Providence of God in the accomplishment of the glorious event they celebrated—as if deeply sensible of the mercy received, and their desire to express it, they crowded the different places of worship open to receive them, by hundreds and by thousands: the Chapel in which I officiated was not only crammed almost to suffocation, but the whole premises were swarmed. In the afternoon of the day, and indeed the same number were present in the morning, there were 400 Children of the Sabbath School, to each of whom, and the day scholars that were present Mrs. P.

and myself gave a Pincushion or Bag in remembrance of the day. I know of nothing to prevent these 400 Children from going to a day School were accommodations provided, and am persuaded if an efficient Master and Mistress come out, they will have full that number. Miss Newell would be a valuable Assistant to a white female, but is not sufficiently educated to undertake the charge of a School alone. I will just suggest that both Miss Newell and the two Girls assisting her, would be admirably qualified for an Infant School did they but know the plan."

The Committee held in the last tenth month, at which the above extracts were read, agreed to circulate this acceptable information to their corresponding Associations, accompanied by the following Minute.

Our subscribers will remember that the School is carried on for the present in a Room hired for the purpose, which is far from convenient, so that our wishes cannot be carried into full execution until the new School Room be built; and as the expense of this erection must be very considerable, we would urge our young friends to collect small sums for this particular purpose; and whilst we are not forgetful of the generous contributions of some of our Subscribers, we would press upon them not to relax in their endeavours to obtain funds amongst their acquaintance. We believe the cause of female education will be essentially promoted throughout Jamaica, if we succeed in establishing and maintaining a model School at Spanish Town, the seat of Colonial Legislature; and thus exhibit an attractive specimen to the Wives and Daughters of the most influential class of Society. Nor can we limit our desires to this one prominent station, whilst entreaties reach us from various quarters, imploring aid in the cause of education. Ought we not to consider the present very hopeful condition of the British West Indies, as at once a call for devout thankfulness to our Heavenly Father, and for proofs of the sincerity of this gratitude, by a willingness to make sacrifices in order to impress upon the minds of the rising females, the duty of subordination and good moral, established upon the sure foundation of the Gospel of Jesus Christ.

Signed by direction of the Committee.

Rachel Stacey, Sec.

Subscriptions for the London Central Negro's Friend Society, will be received by any of the Committee which is composed of the following members:

Treasurers.

HANNAH MESSER.—MARY JOSEPH FOSTER.

Secretaries.

ELIZABETH DUDLEY.—ELIZABETH BENNETT.—RACHEL STACEY.

Committee.

MARY ANN ALSOP

MARY ANN HORNE

HANNAH ALLEN

RACHEL R. HOWARD

SARAH BARRET	MARIA JOSHUA
REBECCA BEAUMONT	MARY KITSON
SARAH BETTS	SARAH MESSER
LUCY BRADSHAW	EMMA PRICE
HARRIET BURNET	MARIA REED
SARAH M. CASH	FRANCES ROLLESTON
ANN CHRISTY	MARY SEWELL
MARY CLAYTON	MARY STACEY
SARAH FOSTER	MARY STACEY, JUN.
ELIZABETH HANBURY	ANN STORRS
ELIZA HERVEY	MARIA WOMERSLEY

The cost of the buildings without the fitting up, is estimated at £1000 sterling. The Ladies Society above alluded to, is pledged to supply £500, and they have had the satisfaction of meeting with an eligible person to undertake the office of School-mistress, who with her husband, engaged as Master to the boys' school, is likely to sail in the spring. A proposition has been made to connect with the Institution a piece of land for the purposes of husbandry, and thus to associate habits of agricultural industry with mental improvement; should the funds admit of it, this important appendage will be supplied.

Arrangements have since been made with J. M. Philippo to unite in the erection of a Girls' school room, which will form part of the Building mentioned in our last number, as about to be commenced at Spanish Town for schools for boys and girls, on the principles of the British and Foreign School Society: the dimensions of each school room, are sixty feet by thirty; they are to be connected by a room in the centre, for the Committee of Managers thirty feet by twelve, and will thus present to the main road an entire front of seventy-two feet in length. The two school-rooms are calculated to contain upwards of 300 pupils of both sexes, exclusively of those the direct object of whose attendance may be the acquisition of the plan.

NOTICE TO CORRESPONDENTS.

The Editor has to acknowledge the receipt of £10, as a Donation from *A. B.* to the Schools at Nevis.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE;

No. 3. Third Month, (March) 1835. Price 4d. to Nonsubscribers.

ON THE PUNISHMENT OF DEATH.

The punishment of death, proved to be unlawful, in a letter to the Marquis of Northampton: by JOHN PELL, London. Hamilton, Adams and Co. 1835.

The labours of BECCARIA, ROMILLY, HOWARD, Dupin, Livingstone, Lucas, Ducpetiaux, Sydney Taylor, and a great number of other enlightened men on the subject of criminal jurisprudence, during a long course of years, have not been in vain: sound policy and Christian views have made considerable progress of late, and a Society instituted for the purpose of diffusing information on the subject of the punishment of death, has succeeded in exciting public attention in a remarkable manner, to the disgraceful nature of the criminal Code of this country; its inconsistency with the fundamental principles of the Christian religion, as well as those on which good Government should be established, have been clearly shewn through the extensive ramifications of the public Press, and several enlightened and patriotic members of the House of Commons, encouraged by the feeling which has prevailed through the country, have succeeded in carrying several Bills through Parliament, calculated to diminish to a certain extent the sanguinary nature of our laws: much however remains yet to be done, many deep rooted prejudices are yet to be overcome, before the criminal jurisprudence of Great Britain shall be made consistent with the tenor of the Gospel, and cease to be a disgrace to our national character.

A large proportion of the thinking part of the community are prepared for the abolition of the punishment of death in all cases, except those of murder: but the author of the pamphlet before us, in common with many persons whom we are acquainted with, goes the full length of asserting it to be unlawful *under any circumstances*—and we shall by some quotations from his work permit him to speak for himself.

He considers, and justly considers, that all government should be formed solely for the benefit and protection of those governed, that for this purpose laws must be established and maintained, and a penalty attached to their violation; with regard to the nature and extent of that penalty, or the power of the legislature to enact it when it awards the punishment of death, he remarks

“The power of a legislature is but the aggregate of that possessed

by the individuals composing the society. It can be but a delegated power derived from the people, and which they have a right to resume. But men cannot delegate to others that which they themselves did never possess. Man has no right to dispose of that which he possesses not, as a thing of his own acquirement: the loss of which no human power can compensate; which it is not in human power to restore. Life is a possession of this nature, for it is the gift of God alone. He only can create, uphold, and by miracle, restore life; and therefore, He only hath the right to take it away. And that the disposal of his own life is not the right of man, is taught both by reason and revelation."

Some persons assert the passage in Gen. ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed," is a sufficient warrant for capital punishment—but nothing is more clear than that the laws under preceding dispensations, and particularly the Jewish laws, in which the shedding of man's blood was permitted and even enjoined, were abrogated and abolished by the coming and death of Christ, who in the place of *that*, "which made nothing perfect," established his most glorious and perfect dispensation of peace on earth and good will to men; declaring that He, a greater than Moses, came, not to destroy mens' lives, but to *save them*; but says our author,

"Were we to understand the words in question as a command, it is natural to suppose that the Deity would have given that *infallibility* to human tribunals, which would have enabled them to carry the punishment of death for murder *invariably* into execution; that no instances of escape might encourage offenders by the hopes of impunity.

"But before men can be thus far legally empowered, they must undergo a mighty transformation—drop the weakness of human nature, and become endued with almighty power and wisdom.

"In awarding the punishment of death as a retribution of crime, you step out of the limits of human jurisdiction.—If a mistake is made, it is here a fatal one; which no writ of error can reverse. Holding in view the necessary imperfection of human judgments, it would surely be but wisdom to avoid that species of punishment which, when once inflicted, can never be compensated, how clearly soever subsequent evidence may establish its injustice.

"By the execution of the criminal, all possibility of reformation in his social capacity, and of benefitting society by his future exertions and example, is for ever precluded. He might yet have become a valuable member of the community, but he is cut off from society and from existence as unworthy of either. The annunciation of his doom collects the ignorant and thoughtless; who behold the fate of the individual with a passing emotion of sympathy, or an observation of the manner in which his sufferings are borne, and then retire unimproved, if not depraved, by the awful spectacle.

"The human soul is the most glorious part of the immense empire of God, the seat of his government. All else are but dependancies

ruled by intermediate agency : but here, the Divinity reigns alone the sole arbiter of its life and death : and, therefore, although man must be subject to laws and penalties ; yet their operation ought never to affect human life, because the interests of the soul are connected with its preservation and extinction. By killing the body, you fix the eternal destiny of the soul.

“By what authority, my Lord, do we limit that space ordained by the Almighty, to exemplify the triumphs of divine grace? The condition of mind connected with the commission of crimes that receive the severest visitations of human justice, is precisely the one which disqualifies it for entering upon another state of being, with any hope that can alleviate its feelings at the prospect. In both crime and punishment, an act is committed, the effects of which no human power can avert—a good is taken away which cannot be restored, and an evil is produced which can never be remedied. In the hurry and tumult, and confusion of legal terror, just in that state of mind which renders calm reflection impossible, we pass the convict to his last audit at the bar of his Judge—we send our victim to his account, and he may go to it hardened and impenitent, in spite of the spiritual counsel with which we furnish him. And if, by a certain hour, the great work of conversion is not completed—if, by a specified moment, the dreadful fortifications of ignorance, in which the prince of darkness has entrenched himself be not demolished, we then seal this poor bewildered wretch to a destiny of hopeless damnation.

“Human laws are nothing more than the social duties particularized and explained. Where is the record of these duties? I answer, in the New Testament ; for, as Christians, we have no other standard. Now let us consider what is the spirit and genius of the gospel dispensation. In the writings of the New Testament, we shall not find a code of criminal law, but we shall find there certain grand and immutable principles, adequate to direct us in every practical case : and what part soever of our conduct is inconsistent with these, must be wrong. If I might venture to suggest a certain test of the divine authenticity of these records, it should be this :—‘*That the principles inculcated and contained in the holy scriptures are capable of universal application.*’ For all purposes of morality and civil life—all lawful intents of human policy, and all things pertaining to this world and the next, the doctrines and precepts of Christianity are not only applicable, but of sovereign authority. If human laws speak not according to these, it is because there is no light in them.

“It would be needless and wearisome, to cite abundance of passages to prove that Christianity is, in all its parts, a dispensation of pure mercy, and that charity is the connecting principle between man and man. It is mercy to restrain a man from violating the laws. It is mercy and justice to punish his violations of the laws. But to cut off a sinner from all space for repentance, is a violation of the principle of relationship, which no case can possibly justify. Illustrations are manifold. If a man’s offences be the result of abject

poverty, relieve that poverty; and give him some hold on society, by giving him a stronger stake in its welfare. If ignorance have led him to transgress the bounds of social order, reform this state of things by enlightening his mind, and letting him know and feel that he is a man, made in the image of God, for eternity and happiness. But and if he shall have been driven to that state of desperation which constitutes moral madness, in which man commits those offences which break up the foundations of society, and mark his arrival at the last stage of human wickedness: still he is the proper object of your most profound commiseration. In proportion as he exemplifies the finished turpitude of sin, does he demand the exertions of your pity and benevolence. The welfare of society must be secured from his further villainies: but our duty towards God and our relationship to man—our pious horror of his crimes, and our reverence of virtue and religion—the principles of justice, and the yearnings of benevolence—all call upon us, while we hate the sin, to compassionate and save the sinner.

“The punishment of death can only be justified by assuming that, in certain cases, *vengeance* is a sacred duty. It contains no principle but that of retaliation; which has been abrogated and superseded, in express terms by Jesus Christ himself. Mat. v. There is no accordance between the benevolence of Christianity and that merciless system which in this country, punishes offences with death.

“How seldom, my lord, have Christian principles been applied to the regulation of legislative power. Surely men, possessing Christian principles, should reflect, that however they may borrow from Judaism, or Mahometanism, their rules of action; yet, that it is by their adherence to those principles, that they must be saved or damned. Jesus Christ states, that he came into the world not to destroy his enemies but to save them; and he established his practice as a principle, when he forbade an appeal to the sword. And why have not his followers copied his example? Why, but for the obstinate pride and perversity of the human heart; which has for ages mistaken the nature of true glory, and has resolved all greatness into the vain principle of superiority; which has seemed to consider the simple attainment of any object as insufficient, if it were accomplished without the shedding of blood. The pride of human nature has, for ages, scorned to rule by love; and the same spirit that whetted the sword of Mahomet, has been employed in Christian countries, to hack men into good morals and social order. It is the childish vanity and ignorance of human nature, that has thus revelled in a system of violence and death, which cannot claim affinity with one single principle contained in that holy book, by whose precepts we devoutly pray to be governed, and from whose provisions alone we look for salvation.

“And now, my Lord, I might call up the spirits of a thousand mangled victims; or, selecting a single one, I might pass him before you, through all the stages of his judicial murder—the accusation,

trial, conviction, and execution of a suspected, yet innocent, fellow-creature. Such cases have been too frequent and well authenticated not to receive our credence. Only a short space of time may have been required, to prove the injustice of his sentence; but the error is a fatal one, and he is rendered incapable of compensation. His wife is widowed, and his children fatherless; and his cause is removed to a higher tribunal, where his appeal is entered against the sanguinary folly of human tribunals exercising dominion over human life. But I ask no individual to go along with me in my views respecting capital punishments, except upon the conviction of his understanding. The late venerable Wilberforce made a remark during a debate in the House of Commons, upon one of Sir James Mackintosh's earlier motions upon penal law, which was to this purport:—"That he who shortens a human life, putteth in jeopardy a human soul." The right of doing this, either by murder or judicial sentence, is all that I am contending against; and if the views I have endeavoured to take of this solemn subject be correct, we may be alarmed, but not astonished, at the aboundings of public depravity. If the extinction of human life be an evil, it must be one of marvellous magnitude upon the public morals. For if scenes of violence, in which the lower animals only are the sufferers, are supposed to operate an unfavourable influence upon human character, how much more must the public execution of human beings, have a tendency to harden the depraved and ignorant into a state of hopeless insusceptibility to the operation of all ordinary modes of moral impression and conviction.

"But we should rejoice, that we live in days, when brighter prospects seem to be opening upon our country. The public attention is directed to the subject of this letter; and I will not augur so ill for my country as to despair that the public will arrive to just conclusions concerning it. Truth is slow-paced, but sure: and when she fastens on the minds and affections of a generous people, her labours may be difficult, but her triumphs must be complete. She will throw down every altar upon which a pagan barbarism, under the mask of christian principle has immolated myriads of victims. Too long upon these altars has human happiness been sacrificed with libations of human blood. Too long have we seemed unconscious, that the destiny of the immortal soul was closely connected with the preservation of animal life. Too long has the gallows been considered a sure and speedy cure for the moral diseases of the great family of man. But from such a heartless system, from such a haughty assumption of rights, which puny man has neither the power nor the skill to exercise, I would appeal to the truly glorious, because pure and bloodless system of Christianity. Here are no gibbets, no ruthless desolations, but all is lovely and refreshing—peace on earth, and good will to men."

The protection of society is the great object, and its members may be most effectually preserved from the violence of the wicked, by means short of the punishment of death,—criminals may be safely secured in

prison like beasts of prey, or dangerous lunatics,—but to take away their lives, even if it were supposed we had the right to do it, is a proceeding which we might expect from barbarians,—weak in expedients to save, strong only to destroy—but if time be afforded to the criminal, may he not repent? and may not the progress of correct feeling and Christian views induce Governments to consider it as an imperative duty to adopt every means in their power for the *reformation* of the criminal? we rejoice in the prospect of this being attempted on a great scale—the late Government we know had directed its attention closely to the subject, and measures were taking for an experiment upon a pretty large scale: which we hope that the spirit of party will not be suffered to destroy.

The feeling upon these subjects has become so strong, that many persons have a conscientious scruple against acting as Jurymen, in cases where the verdict might possibly draw after it the sentence of Death: they are not satisfied in being told, “you have nothing to do with the *Law*, your business is merely to deal with the *facts* of the case—Government is responsible for the rest,” but they feel themselves part of the machinery, which may be worked so, as to commit legal murder: and let us suppose that we lived in times when the Laws condemned those convicted of heresy to the flames, that one of us were upon the jury, and the cause turned upon the proving a certain fact, and that Bishop Latimer was the person who stood at the Bar—that it was certain, if the fact were established that the Bishop would be burnt alive,—what should we think of the paltry sophism if we were told, “you have nothing to do with the law, you have only to decide upon the evidence given as to the fact?”

The truth is that when laws are made inconsistent with the principles of the Gospel of Christ, and contrary to the natural rights of man, it is a crime rather than a duty to assist in putting them in execution.

The progress of the great cause of the abolition of the punishment of death, will be seen by the following communication which we have received from a Member of the Society above alluded to.

“PUBLIC OPINION has manifested itself to be so determined against the continuance of our penal code in its present state, although considerably mitigated, that, of late, different political parties have been contending for the credit of some recent ameliorations. Among these, a few individuals are actually coming forward in behalf of Sir Robert Peel, to claim a share for him. This is a tolerable proof, were any wanting, of the hold the subject has taken of the people. But, as to the notion that the Rt. Hon. Baronet’s former improvements went to *mitigate* the practical severity of the criminal law it is preposterous; (whatever may be his intentions as to the future) and we shall demonstrate its fallacy by the single fact that *as many* persons, or very nearly as many, were condemned to death *after*, as *before*, the passing of the Acts of Parliament usually denominated “*Peel’s Acts*.” How do we prove this? By unquestionable evi-

dence, the annual *Returns* made to Parliament from the Home Department. On reference to the year 1826, it will be seen that 1,203 prisoners in England and Wales, were sentenced to die by the executioner's hand. The next year, 1827, was the era of Sir Robert's famous "Criminal Law Reform:" and, what difference did it make, do our readers suppose, in the number of devoted victims? Why, almost none at all: for, in the succeeding year, 1828, the number who received sentence of death was 1,165, being only 38 fewer; and even that difference was not because of any reduction in the extreme penalty, but simply because the *convictions* obtained were fewer by 38. But, might there not have been some increase, in that particular year, of the *commitments*, or in other words, a temporary increase of criminals? We answer, No—for, upon extracting from the same official papers the commitments for the *same denominations* of capital felonies, we find, in the first year they were 1,938: in the last, 1,942. Here then is a proof of no material increase of criminals for trial; and yet, as we have just shewn, there was nearly an equal number sentenced capitally. "Oh! but were not fewer *executed*, as Sir Robert was then Home Secretary?" No, the executions by the same *Returns* are shewn to have been 57 the year *before*, and 58 the year *after* the "Reform" which the Rt. Hon. Baronet effected in the criminal law: and, if the *executions only* had been fewer, it would prove a mitigation—not in the sanguinary law itself, but a mitigation in the severity of its administration. To this, certainly, had it taken place, there could be no objection; but it is not the point at issue.

Returning then to the penal laws, his friends remind us of Sir Robert Peel's improvements made in the statute of *Forgery*, in 1830. Do they then forget that it was not by *his* Bill, that capital punishment was abolished for forgery, but by the vote of the Commons in opposition to that Bill? Do they forget the continuance of this sanguinary punishment on the statute book till 1832, when the capital denunciations of that Forgery Act were abrogated by the Bill of Sir T. Denman, with a slight but "unwise exception afterwards made in the Lords?"

Indeed, as to the Rt. Hon. Baronet's Reform in the Criminal law, it is too well known that it consisted,—not in *mitigating* its severity one jot in practice, but—in *simplifying and consolidating* its various provisions—and thereby tending to *perpetuate* its barbarous and vindictive spirit, which the successive sections of his Bills confirmed. As an instance, the punishment of death was re-enacted for stealing sheep, cattle, horses, for larceny above £5 in a dwelling, and a multitude of other crimes differing in kind and degree, which the feeling of society will no longer permit to be visited with such extreme severity. All these enactments must be abrogated, as some have been already, and more just and proportionate penalties be substituted, harmonizing with the improved views of the people. A commencement has been made, as appears from the following "Synopsis" of results,

published by the Society, whose express object in associating, is, to promote this important work, the completion of which though late, will render our country as justly conspicuous, as France became by the *Code Napoleon*. Various labourers have entered the field. We wish them all success. The Rt. Hon. Baronet has now the opportunity, if he again wishes to embrace it, of taking the lead. The possession of office and the highest station in the new cabinet, would give him facilities for accomplishing with ease that which must cost others much labour; but which *will be* accomplished by perseverance, whether he decline or undertake the noble work. Will he, *if he should continue in office*, bring forward a statesman like and comprehensive measure to meet the improved spirit of the times?

“SYNOPSIS,

SHOWING the results of certain measures of amelioration in the CRIMINAL LAW, passed in the years 1832 and 1833, so far as it regards

ENGLAND AND WALES.

Number of persons <i>condemned</i> to death, and the number <i>executed</i> , in the four years ending with 1831, for crimes which, by Acts passed in 1832 and 1833, cease to be any longer <i>capital</i> . Extracted from Parliamentary Returns.			PUNISHM. of DEATH <i>since repealed,</i> by Bill of
For the Crime of,	Condemned to Death.	Executed	
† Coining, &c.....	38	2	Lord Auckland— <i>a</i> 23 May, 1832.
† Horse-stealing.....	538	12	
† Sheep-stealing	652	8	} Mr. Ewart— <i>b</i> 11 July, 1832.
† Cattle-stealing	98	—	
† Stealing in Dwellings (to five } pounds) }	363	5	
Forgery, and Uttering &c...	131	11	Sir T. Denman— <i>c</i> 16 Aug. 1832.
† Housebreaking (by day)....	1,966	28	
Total in four years....	3,786	66	{ Mr. Lennard— <i>d</i> 14 Aug. 1833. To commence 1 Jan. 1834.

† Made capital by numerous statutes, in various reigns.

‡ Continued capital by the 7 and 8 Geo. iv. cap 29. (one of Sir Robt. Peel's Acts :
—year 1827.)

|| Continued capital by the 1 Will. iv. cap. 66. (one of Sir Robt. Peel's Acts :
—year 1830.)

a—2 William iv. cap 34.

b—2 & 3 William iv. cap 62.

c—2 & 3 William iv. cap. 123. This Act, however,
excepts Wills and certain Powers-of-attorney.

d—3 & 4 William iv. cap. 44.

“This table exhibits, at one view, the quantity of judicial bloodshed that took place under laws, which only in comparatively few instances, were carried into effect, and were consequently as inefficient in preventing crimes against property, as they were ferocious in the punishments which they denounced against offenders.—But while so much has been done in a short time in substituting corrective for exterminating punishments, much still remains to be done.—The criminal statute-book yet contains many laws that reflect disgrace on our civilization —The successes already gained should only operate as a stimulus to the friends of this great cause to persevere—for in whatever hands the reins of government may happen to be, experience teaches us, that as far as human means are concerned, the principles of rational justice can achieve their consummate triumph only by the enlightened power of PUBLIC OPINION.”

*Society for diffusing information
on Capital Punishments.
London 21st August, 1833.*

RELIGIOUS VISIT TO SOME OF THE ISLANDS IN THE PACIFIC OCEAN,

By members of the Society of Friends.

It is well known to the members of the Society of Friends that Daniel Wheeler, one of their body, believing it to be his religious duty to pay a visit in the love of the Gospel to the inhabitants of some of the Islands in the Pacific Ocean :—laid his concern before his Friends, assembled in their meetings for discipline, and obtained certificates of their concurrence in his views : his son Charles Wheeler considered it his duty to accompany his father ; and his offer was accepted. The Ministers of the Society of Friends receive no salary whatever—only when their duty leads them to abandon their means of getting a livelihood, and they travel with a certificate from the monthly and other meetings within which they reside : their necessary expenses are borne.

The arduous nature of the religious engagement of Daniel Wheeler and his son, rendered it necessary in the view of some of their Friends to purchase a small vessel for the voyage ; which was accordingly done ; and the Henry Freeling—a vessel of about 100 tons, was pro-

vided, and fitted up by private subscription. After a long detention at the Mother Bank, which, in some striking instances appeared to be providential, they sailed on the 15th. of 3d. month, (*March*) 1834, and touched at Rio de Janeiro, which they left at the latter end of the 5th month, (*May*) and finding the season so far advanced as to render it imprudent to attempt the passage by Cape Horn, they stretched over towards the Cape of Good Hope: and after a tremendous passage of about fifteen weeks, in which they encountered many terrible storms, and were subjected to great hardships, they arrived together with their ship's company, safe and in good health, at Van Dieman's Land on the 10th of the 9th month, 1834.

In a letter, dated Henry Freeling, River Derwent, 9th month, 27th. 1834, Charles Wheeler writes thus to a Friend.

"Although a very short time remains before our parcel must be sent to the Post, I cannot suffer it to leave us without addressing a few lines to thee, and enclosing a little document (a meteorological register) which I doubt not will interest thee, and which needs no explanation: it will perhaps, in some degree assist thee in realizing the stormy character of our passage, though it can never convey an adequate idea of the series of dangers, and providential deliverances which we have experienced: our voyage has indeed been a complete succession of wonders, and although in an outward sense, one of a severely trying nature, yet the supporting and protecting care of the Great Ruler of the winds and waves has been so bountifully dispensed, that to murmur would be the height of ingratitude on our parts. His mercies have been indeed extended to our little company in a spiritual as well as a temporal point of view, and I trust that lasting benefit will result to some of our number. O that our Divine Master may enable us to walk humbly and faithfully before him through all the trials and difficulties which may yet remain to be traversed, relying on his omnipotence and mercy alone!—my Father's papers, forwarded by this mail, will enter more particularly into circumstances; and I will only acknowledge with gratitude, the many divine favours of which we have been recipients; and for which I desire to bless the name of the Lord. The time of our probable departure towards Tahiti, is yet uncertain: several little repairs are making to the vessel, which must necessarily occupy a number of days, and the Equinoctial gales, which are now blowing with great violence, render it undesirable to move till a favourable alteration takes place in the weather."

Daniel Wheeler and his son were comforted on meeting at Hobarton, with James Backhouse, a minister of the Society of Friends, who with his companion, George Washington Walker, also a Member, have been engaged in religious labour, for about three years in those parts. They were in usual health.

Farther letters have been received, dated, Hobarton 21st of 10th mo. (*October*,) 1835; by which it appears that while the vessel was preparing for her voyage to the Islands of the Pacific, the Friends were

engaged in Gospel labour: and in about fourteen days from the above date, hoped to proceed on their way, taking with them as far as Port Jackson, James Backhouse and G. W. Walker, who having closed their religious service in Van Dieman's Land, are about to visit South Holland.

SANDWICH ISLANDS.

Accounts from the Sandwich Islands, *via* Sydney continue to speak of the rapid advance of those islands in civilization and importance. Hawaii is the largest, and is noticed for having two immense volcanoes, one of which is in constant action; there is a very good harbour on the North side of this island, called Hido. The island of Oahu contains the best harbour in the group; it is called Honolulu, or Fair Haven. From 50 to 100 vessels of all nations are generally afloat in it. This island from its possessing so good a harbour, and having facilities for repairing vessels, abundance of provisions, central situation &c, will become a place of great value in a commercial point of view. The town contains a population of about ten thousand natives, and from three to four hundred foreigners, mostly Americans and English. It is also the seat of Government, and has a strong fort garrisoned by about two hundred soldiers, who are drilled every morning. They are all natives. The king resides at Honolulu, and has a guard of about one hundred men. On gala days his life guard of about twenty five chosen men, who are petty chiefs, turn out in their uniform. He is a well formed young man of about twenty one, and is remarkably polite to Europeans. He is called Kauikeaouli or Kankora, but his official title is Kamehameha III. He has received a good common education, often presides over the judicature, and is of a good disposition. He has associated a good deal with foreigners, is fond of display in the European style, and endeavours to adopt the English manners and customs, of which he possesses a better knowledge than any other chief in the country.

The English and American residents have stores and shops containing goods of all descriptions for sale. An extensive trade is carried on between the natives of Oahu and China, to which latter place extensive exports of sandal wood, &c. are made. The church at Oahu is a neat building, and regularly attended by the natives. It has been lately erected by the "American Seaman's Friend Society," for the benefit of Seamen and residents: It cost about five thousand dollars; W. Dell is the chaplain. The king has a number of vessels navigated by the natives, who are engaged in trade for their sovereign. At Owwhyhee, the largest of the islands, were thousands of cattle, which afforded the means of carrying on an extensive trade for supplying the shipping at Owwhyhee with fresh and salt beef. Beef is $2\frac{1}{2}$ d. per pound, and other provisions in proportion. The Islands are capable of producing cotton, sugar cane, and coffee in great abundance, and with very little labour; a good Government

is only wanted there to make them articles of export. The Natives are willing to labour, and would be industrious, if proper encouragement were given them; but at present they labour under great oppression. Foreigners are not taxed, and no duties are levied on imports. Ships entering the harbour for refreshments only, or for repairs, pay 10 cents per ton; and those which enter to trade, pay 60 cents a ton. There are laws in force against murder, theft, adultery, and fornication. The King is at present engaged in forming a complete code of laws. There are many European houses built in the town,—some are of wood, and others of stone. There has been lately erected, by voluntary contributions, a stone building, and excellent teachers have been obtained to instruct the children of foreigners in the English language, reading, writing and arithmetic. The building cost 2,500 dollars, and is styled the “Oahu Charity School.” There are fifty-five scholars at present. Upwards of one hundred and twenty vessels annually repair to the Islands for refreshments, repairs, and for the purpose of trade; commerce is daily increasing—vessels from the Society Islands, coast of California, and the Columbia River, resort there to purchase goods, &c.

ABORIGINES OF NEW HOLLAND.

The following is extracted from the Sydney Herald, as part of the address of the Governor, Major General, Richard Bourke, to the Legislative Council, on Friday, the 30th of May, 1834.

I have directed to be laid before you a Report from the Missionary Establishment at Wellington Valley. It conveys a brief account of their proceedings for the last year. If it raise no sanguine expectations of the future civilization of the Aborigines through the labour of the Mission, it at least forms no ground for despair. I need hardly add, that it is the duty of the Colonists to attempt by every probable means the improvement, moral and physical, of these people. It is painful to notice the acts of violence which the Missionaries represent to be perpetrated against them by the stockmen, and others residing on the remote frontiers of the Colony. This Government has used, and will continue to use, all legal means for the suppression of such crimes, and the protection of the Aborigines.

ALGIERS.

We have extracted the following particulars respecting the French colony at Algiers, from communications sent to us by some of our correspondents in the South of France, who are much engaged in promoting philanthropic objects, and who mention having the religious and moral instruction of the people of that colony greatly at heart. The letter is dated 24th of November, 1834.

“It was the intention of the London Society for promoting Christianity among the Jews (there are 800 Jews at, or about Algiers) to send a Missionary there. This circumstance brought under our

examination the deplorable state of the population of Africa, of which nothing could convey a just idea, of the Settlers in particular. The Protestants live there without any spiritual consolation, their children are allowed to grow up like brutes. Of course when the Jewish Missionary gave up going there, we felt much afflicted at the prospect of something being done for the new Colony being gone. It had been our wish to try and send a Christian School-Master under his superintendence. We felt ourselves called upon to attempt something, having been occupied in giving religious instruction to a great number of soldiers, who, after having remained some time in our prisons, were incorporated in the regiments in Africa. A greater number still had occasionally been instructed by us on their way thither from Bordeaux, Bayonne, La Rochelle, &c. &c. All expressed an ardent wish to be instructed on their arrival in Africa; but in the present state of things there is no means of making any exertion for them. All these considerations made us feel it a duty to attempt something. We have been corresponding for some time with different friends, and wished our friends at Paris to form a special society for the purpose, which to us appears indispensable, but they object to it, and we are almost determined to take the matter in hand ourselves, particularly as our friends at Geneva are anxious we should do so, and ready to form an auxiliary Society to ours, and to help us in selecting men on whom we could depend. They already have a School-Master in view, who understands and can teach French, German, Italian and English, and above all he is a devoted servant of the Lord, who would only undertake this charge to work in the vineyard of his Master. Our idea would be to send a faithful clergyman with this School-Master to begin, and act afterwards according to circumstances, and as our means would allow. We enclose the copy of a letter from a superior officer, a most benevolent man, on whose judgment we can depend; it will give an idea of the state of the Colony in a religious point of view."

We subjoin some extracts from this letter, which is dated Algiers 19th of June, 1834,

"The Protestant population of Algiers, are extremely desirous of having some spiritual works, the want of which they feel in every way, particularly as it regards the education of children. I shall endeavour to do my best in replying to your questions, classing them in the order you have adopted.

Ques. What is about the number of Protestants in Africa?

Ans. The census made in November last informs us that the Protestant population amounts to about 850 souls, including town and country. It is probable this number has increased, and that the arrival of a Pastor, and the establishment of public worship, would discover some families, who, ignorant of the steps we wish to take, have not yet made themselves known. To this we must add 1500 or 1800 military, almost all belonging to foreign legions.

Q. Do you think they are disposed to take advantage of this means of improvement? Do you not think that the service may be attended by other inhabitants of the Colony?

A. I can answer in the affirmative to the first part of the question: as to the second we can only form a conjecture which would lead to the belief that a small number of inhabitants would join the Protestants. Experience alone could decide in this respect.

Q. Should we find assistance and protection from the Authorities?

A. I believe so. The Authorities appear favourably disposed: but on the eve of a general re-organization of the administration, which would lead to great personal changes, we cannot answer for any thing. However the order of the minister is in general pretty literally executed at Algiers. It is more than probable that our worship would be protected,

After some reference to the remuneration of a Pastor, the writer observes, "I must do justice to the sentiments of the Colonists by remarking that I think if the Pastor could devote some attention to the education of the children he would find a more certain revenue resulting from it than from the kind of offer made by the families whom I have consulted.

Q. Would the Authorities be disposed to furnish a place for Divine worship?

A. They appear to be so, but one cannot count upon mere words. The zeal of the Colonists would however supply any deficiency.

Thus the way seems opening for some steps being taken towards the improvement of this benighted spot, and we doubt not the efforts of those diligent labourers who are engaged in affording instruction to the poor soldiers, will extend the blessing to various parts of the world. They give the following encouraging account of what came under their own immediate notice.

"We had the comfort of witnessing two days ago the death bed of a Roman Catholic soldier, who departed this life in the happiest frame of mind. The gospel had really been good news to his heart: during a long illness we had the great joy of perceiving the work of the Spirit in his heart. The New Testament was become so precious to him that he read it almost constantly, and when too ill to read himself, had it read to him by some of his comrades. His end was truly glorious—he expressed so much confidence in the declarations of his Saviour,—so much joy at the idea of going to him. We trust this edifying circumstance will have been blessed to many souls. Numbers were collected round the bed, many tears were shed, many sighs heaved, we trust, by repenting sinners."

SCHOOLS AMONG THE ABORIGINES OF SOUTH AFRICA.

We have the satisfaction of hearing continued favourable accounts of the state of our Colony in South Africa, both as it regards the moral and religious improvement of the natives, and their advance-

ment in civilization and the arts of life. The progress of Education, is particularly encouraging, and the following interesting facts give a general view of the exertions of the Missionaries.

"There are in Cape Town 2 English Free Schools, and 22 in other towns of the Colony, at various distances from Cape Town of from 6 to 700 miles: these have all been established by Government, chiefly in and since the year 1822: they contain about 1400 children."

From Gnadenthal, 130 miles E. by N. of Cape Town, a Missionary of the United Brethren writes in 1833, "In the course of last week we held examinations in our several Schools, and counted in our three establishments, viz. the Boys' and Girls' School, and that for Infants, 339 Children." At a more recent examination in May, 1834, "20 pupils took their leave of the Girls' School. 130 were present, of whom 95 were readers: the rest were chiefly children of parents who have been lately admitted as inhabitants, and who have been but a short time in the School; but many of them spell decently, and have made a considerable proficiency in learning the catechism, texts of Scripture, and verses out of the hymn book. The Infant School, attended by 130 little ones, continues in its prosperous and encouraging course; and the average attendance in the Boys' School, is between 100 and 110. August 1834. "Our Hottentots are steadily improving in their outward condition. They are more decently clothed than formerly: the low unhealthy huts are on the decrease: more substantial buildings are erected from year to year; and many of them are enabled to save part of their earnings for a day of sickness and old age. More than £180 are now deposited in the Savings Bank."

Of an Infant School formed at Elim near Cape Aiguilla, in October 1832, another Missionary writes, "Some of the best Scholars read in the New Testament: some spell well: a year ago, not one of them knew a single letter. They are particularly pleased when I relate to them parts of Sacred History by questions and answers, which the older children readily learn. They also learn many hymns. They have lost that timid, sulky disposition natural to the Hottentot, and exchanged it for open-heartedness and friendliness. When we meet them in the streets, they like to speak of what they have learned; and every where you hear them singing hymns. The children are from two to five years old. Many of the farmers are surprised at the answers given by the children."

In June of last year, Brother Teutsch writes, "We have cause for thankfulness and satisfaction in the state of our congregation. The services, both on Sundays and Week days are numerously attended; and the presence of our Saviour is, on these occasions, powerfully felt in the midst of us."

In some of the locations on the Kat River, the worship of God has been conducted by Exhorters from among the Hottentots; and in a letter from James Read of the London Missionary Society, to the Secretary of the British and Foreign School Society, he says,

"We have now 11 Schools connected with us conducted by Natives. We have about 550 children under daily instruction, the greater part of whom can read and write, mostly the English language." Scriptural Knowledge forms the most prominent part of the education.

The Missionaries mention several of their congregation having departed this life, in full reliance on their Saviour's merits; and add "In general nothing in our whole service gives us so much comfort as the state of mind in which we mostly find the sick and dying."

At Enon, near Algoa Bay, an Infant School was in preparation. In a Girls' School of 60 Scholars, many can read well.

The Temperance Society has proved highly beneficial among the Hottentots, and industry and social comfort are generally advancing. Education, aided by the improvement which the introduction of the Infant School System has secured, is in progress in many of the Stations; and will, it is hoped, be further facilitated by the Abolition of Slavery, which commenced on the 1st of December, when much rejoicing took place among the negro population.

Accounts up to the 7th state that the public peace had not been disturbed by the act coming into operation, and the principal inhabitants in the Cape had a dinner to celebrate the emancipation, and in commemoration a school was intended to be founded for the instruction of youth. The emancipated negroes had signed a paper, expressing their thanks for the boon. The following is a copy of the paper:—

"Cape Town, Dec. 1, 1834.—The free persons of this colony take the liberty of writing a few lines to return their most grateful and humble thanks to his Majesty the King of England, and all the honoured gentlemen of the Parliament, not forgetting at the same time our gracious Governor and all the worthy gentlemen of this colony who have deeply interested themselves in behalf of the freedom of the unfortunate slaves. It is not in our power to express the feelings and gratitude of our hearts, but we shall never fail to offer up our fervent prayer to the great Father of all, to shower down his blessings tenfold on all our kind benefactors, and we also pray to the great God to enlighten our minds that we may search his word and walk in his paths. With a hope that we shall be pardoned for the liberty we take in writing these few lines, we beg to subscribe ourselves his Majesty the King of Great Britain's humble and faithful servants."

ISLAND OF ASCENSION.

The little island of Ascension in the South Atlantic Ocean has of late become an object of increasing interest, from the East India Company having established a settlement there. It is a solitary rock, far out at sea, in lat. 8, 1' north, long. 14, 23' west, and was formerly barren, and uninhabited, yet from its situation ships often touched

there, and letters were even lodged in the crevice of a rock, called "The Sailors' Post Office." The following paragraph from the Sydney Herald, for June, 1834, proves that the settlement is likely to be useful.

"The arrival of H. M. S. *Forrester*, from the Island of Ascension, brings us some intelligence from that interesting little place. The island is improving daily in cultivation, and a general aspect of social comfort pervades the community. A strong desire to educate their children has been manifested by the residents, and the whole material of the place does credit to the perseverance and zeal of that fine body of men, the "Royal Marines." Merchant vessels touching there, meet with vegetables and other supplies at a reasonable rate, and with civility from the residents on the island."

A more recent account states that a moss, which grows there in abundance has been brought to England by Rear Admiral Warren. On examination it has proved to be the Archill, Archilla, Racella, or Orscille, a whitish moss of the same description as is found upon rocks in the Canary and Cape Verde Islands, which yields a rich purple tincture. This discovery, with the many judicious arrangements respecting turtle, water, cattle, &c. which have been introduced into the island by the Rear Admiral, will, it is believed, enable that island nearly to pay its own expenses.

—*Hampshire Telegraph*.

ABORIGINES OF NORTH AMERICA.

The Society of Friends in North America, continues its kind attention to the welfare of the original inhabitants of the country, who have been so cruelly expelled by the cupidity of interested individuals, from the land of their fathers, where they had settled down under the sanction of treaties, and were successfully acquiring the habits of civilized life. The Committee of the Ohio Yearly Meeting of Friends, received information that the Shawnees Indians, formerly under their care, but now compelled to seek a settlement on the Kansas River, west of the Mississippi, were likely to be in a suffering condition, as the supplies of provisions to be furnished by Government, were not, according to treaty, to be continued a sufficient length of time for them to prepare for themselves necessities for their subsistence. In consequence of the prospect of a scarcity, the Friends of Indiana Yearly Meeting, by free contributions, collected a considerable quantity of provisions, and forwarded it to them, to be distributed by the Indian Agent; who agreed to give attention to that part of the business. The Friends of Indiana and Ohio yearly meetings have concluded, if they can obtain the approbation of the Government, and of the Indians, to erect buildings for a Superintendent and his family, and a School house; the Superintendent to be the Teacher, and also to instruct not only the children but adults, in literature and the domestic arts, in the fundamental doctrines of the Christian religion, in a

knowledge of the Scriptures, and to render them assistance in their agricultural and domestic pursuits.

The Society of Friends in England has contributed nearly £300. to these purposes.

SLAVERY IN NORTH AMERICA.

Surely the crisis for righteous retribution must be hastening upon the Southern states of North America; can we doubt that the measure of their iniquity is nearly filled when we read the following statement.

"The Legislature of North Carolina has decided by a vote of fifty to thirty eight, that a free man of colour shall NOT be permitted to educate his own children, or cause them to be educated!"

DEATH OF DR. MORRISON.

This celebrated Translator of the Holy Scriptures into the Chinese Language, expired at Canton on the 1st of August 1834. He had accompanied Lord Napier from Macao to that place in July. The following is an extract from a letter addressed by his eldest son, J. R. Morrison, to W. Ellis the foreign Secretary of the London Missionary Society, dated Canton 17th of August 1834.

"It would be superfluous to say that my father was prepared for death. But I may tell you that, though he did not think the bridegroom was so near him, his thoughts had for some time been fixed upon the subject. He wrote, I may say, his own funeral sermon. It was penned about forty days before his death, to be preached on the following Sabbath. But his increasing debility caused him to relinquish the Sabbath services in English, which he had kept up at Macao for several years in his own house; and he was never permitted to resume them. The subject, taken from the first three verses of the fourteenth chapter of John's Gospel, was, "Heaven the believer's home." I hope soon to be able to send you a printed copy of it, appended to a brief sketch of his life, and account of his last moments. In a letter, written not long before his death, he spoke of his apprehension that his work was finished, expressing his gratitude to God for what he had been permitted to accomplish for the Redeemer's cause; and adding, that he knew but of two surviving Missionary seniors, Drs. Carey and Marshman. I have this morning learned, with great sorrow, that about the time he wrote that letter, the venerable Carey also was called home. While the Lord is thus removing one, and another, and another of his aged servants, will not the young crowd forward to walk in their steps, and take up the good work of making known the everlasting Gospel to those who are perishing for lack of knowledge? Alas! China is in the depths of sin, and in the "inire of iniquity."

"I have said that a short time before his death, my father was obliged to relinquish his Sabbath services in English. But he con-

continued to the last his services in Chinese with the assembly of his domestics and dependants. On the last of his earthly Sabbaths, two days after he had come up, in attendance on the Superintendent of British Trade, to Canton, about a dozen were assembled together in "an upper room" of the house in which I am now writing. Two of these are professing Christians, (one of them, I hope, really devoted to the Saviour,) and two or three others well affected towards our holy faith. Afa's family met separately within the city, and were not, therefore, of the number, with the exception of his son, a boy of about thirteen years, who was living with me. During the service, which lasted about an hour, the Spirit of God appeared to be indeed among us. We sang our Redeemer's praises in Chinese with unusual ardour, and my beloved father, notwithstanding his extreme weakness, read and exhorted out of the word of God, with more than his usual warmth, warning us to flee from the wrath to come. Let us hope that we shall yet see the fruits of the word that was that day sown. For we have the sure promise of God that his word shall not return unto him void, but shall prosper in the thing whereto he sendeth it. My father has been blessed to plant the good seed; others have been, and are, watering it. Let us earnestly beseech the Lord, that he will give an abundant increase, and will send forth many labourers to gather in the plentiful harvest. By the aid of my father's writings and translations, I am enabled to continue, in a feeble degree, his Chinese services, with my little family.

It may, perhaps, be remarked, that my father has been spared to see the conclusion of the first era of reformation in this country; which commenced with the establishment of the Protestant Christian Mission by himself in China, and ended with the arrival of his Majesty's Superintendents. He no sooner saw what we may term the second era fairly commenced, than he was removed—mercifully removed—from the world and all its troubles. But we are happy in the assurance that our all-wise God and Father will over-rule all things for the furtherance of the Redeemer's kingdom. May grace be granted to those who labour here at the work commenced by my father that they may walk wisely, and labour diligently!

DEATH OF JOHN BROADLEY WILSON, ESQ.

Died, on Monday evening, the 16th instant, at his house on Clapham common, aged 70, John Broadley Wilson, Esq., well known and universally esteemed as an eminently devout Christian, and most liberal supporter of the cause of religion in every section of the Christian church. His illness was of very short duration; an attack of paralysis on Saturday, the 14th, the effects of which no medical skill was permitted to remove, being the appointed messenger to convey him into the presence of the Saviour he ardently loved, and in whose service it was his supreme delight to spend and be spent. Mr. Wilson was connected, more or less, with a great

number of religious and charitable institutions; to the Religious Tract Society, and the Baptist Missionary Society, he stood in the relation of Treasurer, and each of these valuable Societies will have to mourn, not merely the loss of his munificent donations, but also of his judicious counsels, and bright example: he often attended the Committees of the British and Foreign School Society at the Borough Road, cheering and encouraging the members by his presence, as well as by his generous pecuniary aid; he seemed to consider and to treat as his Christian brethren, all those whom he found disinterestedly labouring in the cause of his divine Master whatever was the denomination to which they might belong: to these his memory will be precious during the remaining days of their pilgrimage; and they may look forward with the comfortable hope, that, when *their* labours shall also be accomplished, they may, through Redeeming mercy, rejoin their Brother in the rest that is prepared for the people of God.

JAMAICA.

Unjust in principle as we have always considered the apprenticeship scheme to be, yet there is no doubt, that where Proprietors of Estates refrain from aggravating the evil by their misgovernment, tranquillity may be maintained; this appears clear by the following extract from a Jamaica newspaper.

“BLACK RIVER, Dec. 28.—We are all in perfect tranquillity in this quarter, and during my long residence in the island, it is delightful to see the happy change which has taken place among our peasantry. Every thing depends on those who are intrusted with the charge of properties, and if they will only act consistently, there is no fear of any insubordination on the part of the apprentices—at all events, of those in this quarter. I have no hesitation in saying, that they are all anxious to work here every spare hour for a moderate hire.”

On the receipt of the intelligence of the dismissal of the Whig Ministry, most of the vessels in Kingston harbour hoisted their gayest colours!!!

The following is a statement of the value and number of the slaves in Jamaica, to the 1st of August, 1834, as per return of the valuers, communicated by his Excellency, the Governor, to the House of Assembly, on the 19th of December:—

	Negroes.		Value.		Under 6 yrs.
Surrey.....	81,245	..	£3,961,591	..	10,118
Middlesex.....	120,836	..	6,056,457	..	15,431
Cornwall.....	107,086	..	5,334,258	..	13,205
	309,167		£15,352,306		38,754

This is at an average of 49l. 13s. 1½d. for each apprentice.

A meeting of the inhabitants of Montego Bay passed resolutions, approving of the conduct of the Rev. Mr. Abbot, who was imprisoned for denying the right of the House of Assembly to examine him upon oath. A memorial was also agreed to, calling on his Majesty's Government to take measures to prevent a repetition of such violations of the liberties of the subject.

The temporary triumph, as above exhibited by most of the ships in the harbour, at the dismissal of those Legislators, who were the instruments in the hands of Divine Providence, in abolishing slavery, is in perfect keeping with the spirit exhibited in the persecution of the Missionaries.

Among other resolutions unanimously passed at a Meeting of the Inhabitants of Montego Bay, held the 13th of December 1834, are the following.

2nd. This meeting feels deeply interested in the imprisonment of the Rev. Thomas Fisher Abbot, Baptist Missionary, as affecting one of the most important rights and privileges of a British subject—the liberty of conscience.

3d. That the honourable House of Assembly of this Island, have by the measure to which they so unjustifiably resorted to redress a supposed infringement upon their parliamentary privileges, exercised an arbitrary and despotic power, which if allowed to pass without public censure, might be construed to admit of other acts of oppression and tyranny.

4th. That this meeting considers the Dissenting Ministers in this Island, a useful, respectable, and truly Christian portion of the community and cannot but denounce, as shameful and infamous, the persecutions which they are compelled from time to time to endure for conscience sake.

It appears by accounts just received that the worthy Missionary is now released.

With regard to the valuation of the Negroes, we think that it will require a rigid examination before any of the compensation money be paid.

LISBON.

It is undoubtedly in consequence of the establishment of a liberal Government that the improvements in Lisbon become visible. Whole streets are now paved, that were deluged before with filth and abominations; broad and commodious footpaths arise in places previously impassible for pedestrians; the unsightly little huts and wooden shops, formerly disgracing the principal thoroughfares, have mostly disappeared; and the convents and nunneries are converted into institutions of public utility.

SPAIN.

In our No. 1 Reporter, p. 4. we stated that the Spanish Government were sending two gentlemen to learn the system of the British and Foreign School Society, at their central Establishment, Borough Road, Southwark; their names are Don Angel Villalobos, and Don Diego Leonardo Gallardo: they speak English, and are making very satisfactory progress. The establishment of these schools throughout Spain will be one of the greatest blessings ever bestowed upon that country, and will cause it to rise rapidly from that state of depression, under which it has so long laboured.

HALLE, IN PRUSSIA.

Extract of a letter, dated Halle, 19th of March, 1834.

“We have lately seen here an instance of Christian philanthropy, which will please you, and which I will therefore tell you. I think you know that Halle is one of the head quarters of infidelity: for several years, however, the spirit has been much altered for the better: the following fact is a pleasing proof of it. There is a pious Student, the son of a wretched father, who abused his sons, gave himself up to drinking, and did nothing at all to support them. The deserted young man earned his bread faithfully by giving Lectures, but his greatest distress was, what would become of his brother, who is blind, and was an inmate at the Blind Institution at Berlin, where they cannot remain longer than three or four years. He travelled to Berlin and made numerous applications to all the great men, to obtain for his brother a longer retreat in the Institution, but in vain. The blind young man was sent back to him. He is so poor that he lives himself in a small chamber, in which a workman has afforded him a lodging out of benevolence. Then he began to collect alms for his brother, and to give more Lectures in order to earn bread for himself and for him, and always remained cheerful; but he could not bear the idea that his brother should remain a useless member of Society. He endeavoured therefore to give him such instruction as would make him capable of instructing blind children. There has never existed any institution for blind children in Halle or its neighbourhood. Three were sent to him from the parents, who were however so poor that he could only obtain a small sum as a fee from one of them; nevertheless he continued to instruct his brother and the children together, till his brother could go on alone. One of the children had been so neglected, that it knew nothing of the omniscience, omnipresence, love and justice of God, it was almost like a beast. So far all was done quite as a private matter, only some few friends now and then made a present to the noble youth. He lately gave notice that a public examination should be held—many persons were present: some clergymen and

magistrates also. They were surprised at what Christian charity had done in so unassuming a manner. The principal man of those who attended, wrote to our pious Princess Wilhelm about the matter ; she sent two Louis. The noble youth was overwhelmed with joy, and resolved to lay this down to form a *Capital*, with the interest of which the blind whom he received should be maintained *for life*. A bold idea, to begin with so little, and only as a Student, but the Lord is with him. Several persons have contributed, and I am in hopes Halle will see spring up in this Institution, a benevolent Institution for the whole country. The magistrate has taken it under his patronage. If you are pleased with the Christian Charity of this young man, pray, promote his good work by a contribution to the fund of his Capital. That the money will be properly employed you may be assured, the matter having now become a public one under the inspection of the Magistrate and the Clergy. It will be a high encouragement to him, and to the Citizens of Halle also to receive a contribution from British Charity."

SCHOOLS AT NEVIS.

(Letter from a Correspondent of the British and Foreign School Society.)

Nevis.—"The fields here are, indeed, white unto the harvest, but alas! there are no labourers to gather in that harvest. I have observed a rapidly increasing desire after instruction among the labouring classes ever since I arrived here, about two and a half years since. *The emancipation of the slaves in this island has produced a very rallying effect upon their minds, and rendered that desire a very intense one.* The single fact of my having sold about 1200 spelling books within the last year, and 700 of them within the last three months, will go far in proof of this. The schools we have already in existence are rapidly improving, and we have very many openings before us, for the establishment of others. It is, however, absolutely out of our power at present to avail ourselves of these favourable openings. In our schools we have at present about 1200 scholars; but, my dear Sir, we have not one solitary shilling for carrying on the Institutions! As to colonial resources, I despair of finding any at present. Our community is small, and it is only to a selection of it that we can apply for any such purposes; and to this selection we have recently had repeatedly to apply. While many masters and mistresses are little disposed to assist in the work of education, the poor people generally are quite unable to do any thing for themselves. As to openings for new schools, we meet with them on every hand, especially since the emancipation of the negroes.

PROGRESS OF RELIGIOUS EXERTIONS IN PRUSSIA.

By a private letter from Berlin, dated the 20th October, 1834, we have received some cheering information relative to the exertions making in Prussia to promote the spread of vital Christianity. The following extracts will show the nature of these efforts :

"The principal Society here for Religious Publications, has had 5,000 Copies of the Scripture Lessons, printed and dispersed among its members in the Prussian dominions. The other 5,000, (paid for by S. Grellet, and W. Allen when on the Continent,) as well as 5,000 Copies of the "Thoughts on the Importance of Religion," have mostly been sent into foreign parts. A wide door is opened in Russia, Poland, Hungary, and Bohemia, so that I can with ease convey hundreds of thousands of tracts into those countries. In Hungary and Bohemia especially there is a great desire for such spiritual food.

"Through the blessing of God, complete exemption from postage is granted me for the "Geistlicher Liederschatz," (Spiritual Songs) which are not only eagerly sought after by the poor Protestants in our own country, but by those of other nations also. I propose having a little Hymn book printed for the Prussian army, with about 120 of our genuine hymns, to be either given away, or sold very cheap, at 1d. each, because the Hymn book which they now have, contains many deistical and mutilated hymns.

"In the number of the "Neueste Nachrichten," for November, will be found the Report of our "Central Religious Tract Society." Although the Devil works powerfully with the children of unbelief, yet the work of the Lord is generally prospering in a very satisfactory manner.

"The Divine Service for the Jews which is performed every Sunday, by an English preacher, Mr. Ayerst, and which is also attended by Christians, brings forth many good fruits. The Jews are aroused by it from their indifference, and begin to hearken. In the number of the "Neueste Nachrichten" for November are some interesting examples of the effect of tracts. The Scripture Lessons have also produced good effects, and are universally received with approbation.

Lieutenant General de Theil is now at Torgau : through his means we have accomplished the introduction of the New Testament into the army. By the blessing of God we hope again to distribute 20,000 New Testaments, in the course of next year. The British and Foreign Bible Society has hitherto considerably assisted in this work. Pray inform the members of that Committee of the importance of the object. As the Soldiers are dismissed after three years service, and take the New Testament home with them, the Divine word will by this means be carried to the most remote dwellings in the kingdom.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE;

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MAURITIUS.

EDUCATION OF THE LIBERATED SLAVES.

In the Newspaper called *Le Cernéen, ou Petite Revue Africaine*, under date Port Louis, August 19, 1834: there is an article on the education of the liberated slaves; or rather upon the religious instruction that ought to be imparted to them.

The writer thinks that as the great mass of the proprietors are Roman Catholics; the dogmas of that church ought to be taught; that inconvenience would arise from two religions being inculcated; that there is an objection to the Protestant religion, on account of the number of Sects into which its professors are divided, while the Catholic is recommended by its unity, and the pomp and imposing ceremonies with which it is attended, calculated as he thinks to make a striking and beneficial impression upon these ignorant people. The idea it seems has been entertained of importing a number of Ecclesiastics, under the name of *Frères de la Doctrine Chrétienne*, to whom it is proposed to confide the moral and elementary education of the apprentices; these it seems are proposed to be sent for from France, through the assistance of the English ambassador there. The writer says, "They would be content, with the most moderate salaries; they speak the French language; and are besides subjected to the discipline of a Hierarchy by the assistance of which it would be easy to set bounds to *any exuberance* of zeal: a precious advantage, which the Protestant missionaries do not possess, who have no other rule, than their *own* judgments and will."

Whilst we are advocates for the most perfect religious liberty, we should be grieved to see an importation of Priests into the Mauritius for the purpose of perpetuating *spiritual slavery*, after bodily slavery had been abolished; the fact is, that in this and all that were formerly slave colonies, the system of instruction of the British and Foreign School Society as taught at their central establishment in the Borough Road, London, is superlatively applicable: for while it does not interfere with the religious doctrines of any denomination of Christians; and at the same time that it teaches in the most economical and effectual manner the elements of useful knowledge, it trains up children in the habits of order, subordination, morality, and virtue—it makes them acquainted with their duties to God and man, and instructs them in those fundamental principles of

revealed religion, in which all real Christians, whatsoever may be their denomination, agree. Hence schools upon this system are *open to all*, with this great advantage, that they tend to prevent that sectarian animosity so prevalent, where children whose Parents are of different religions have not had the opportunity, of mixing together : we all know that the friendships contracted between boys at school, have sometimes had a beneficial influence upon them in after life. The means for training Teachers at the Borough Road establishment have been recently so much increased, that persons destined for schools in any part of the world, may be taught the system, free of expense, if properly recommended to the Committee, and deemed suitable, they being supported by their friends during the period necessary for their instruction, which is generally three or four months.

GOOD EFFECTS OF ALLOTMENTS OF LAND TO LABOURERS.

A Rood of Land, the Labourer's best Friend, or a short argument in favour of allotments, with a Table, shewing one year's cultivation of allotments in the parish of Great Missenden, Bucks.
by GEORGE CARRINGTON Jun. Esq. W. Crofts 19, Chancery Lane, London.

We do not quite approve of the sentiment expressed on the subject of small Farms, yet we consider this little Tract, for it is only a three-penny concern, one of the most interesting things we have ever seen, in the same compass ; the beneficial effect both in a moral, political, and philanthropic point of view, of putting it in the power of the Poor to cultivate Land, has been so often stated, and is now so generally admitted, that nothing seems to be wanting but the production of *facts* and *experiments* to encourage the more rapid extension of these patriotic plans. We shall feel it a duty to state the results of them from time to time, as briefly as possible. In the present instance, four acres and a quarter of Land, of such a quality as would produce, under the Plough, in an average year, twenty bushels of Wheat to the acre, was let out to the Poor, at thirty shillings per acre, in allotments, 13 of them of one rood, or 40 rods each—and 8 of them of only 20 rods each. The tenants were not all agricultural Labourers ; some of them worked at trades. They entered at Michaelmas, 1832, and the calculations are made upon the Crops, as taken up at Michaelmas, 1833 ; at the same time leaving on the ground a good stock of Winter vegetables, not taken into the account :——a Table is given, with a number of columns, in which the outlay, consisting of hired labour, manure, seeds, rent and extras upon each of the 21 allotments is distinctly stated, and in corresponding columns, the value of the Crops procured, is put down—they were Parsnips, Wheat, Potatoes, Cabbages, Carrots, Peas, Beans, Turnips, Kidney or French Beans, Salad,

Herbs &c and Onions. The total value realized upon the four acres and a quarter was	£65 7 3
The total outlay	32 12 0
Gain in money	32 15 3

The writer remarks "The profit will be higher in future years : many of the crops were raised in a rough way, as few of the tenants possessed on their entrance upon the land, any capital or stock of manure, and many had been previously unused to the management of ground : whatever the short period of occupation has enabled the tenants to give to the soil, they have given : but the time has been too short to allow them to take the full profits of their investments : for these reasons the Table must be considered as giving results, *much below* the average of a number of years : the articles of produce have been fairly valued according to market price.

These results are extremely important, and in this point of view, *the labour* upon four acres and a quarter, if paid for at 2s. per day, according to what is stated in the Lindfield Experiments, as given in a former number, would have amounted to £25 10 0. The total outlay in this experiment was £32 12 0 deducting from this £4 2 8 the amount of labour actually hired, leaves £28 9 4 for manure, seeds, rent, and extras, which with £25 10 0 supposing the *whole labour had been hired* would amount to £53 19 4 and this deducted from the total value £65 7 3 would leave a profit of £11 7 11 or £2 13 8 per acre :—this shews with what ease a Land-ed Proprietor in any given Parish might profitably employ all the able-bodied Poor at 2s. $\frac{1}{2}$ day.

The Patriot Weekly Newspaper of the 13th of March 1835, gives the following article from the Bath Chronicle.

"The allotment system has been subjected to a trial in our own neighbourhood. About twelve months since, a piece of land in Charlcombe parish, about a mile and a quarter from the Bath Guildhall, was taken by C. Lowder Esq., of this city, and let to 59 persons, occupying a quarter of an acre each. Notwithstanding the tenants were neither gardeners nor country labourers, but consisted of masons, shoemakers, and mechanics, living in Bath ; and notwithstanding the land was poor and highly rented, being so near a city, the occupiers have, with the aid of a subscription to purchase manure for them at the outset, received one crop, and greatly improved the condition of the land. The first year has been, of course, one of great difficulty ; the land was rough and heavy, and required much labour, and many of the tenants had been long out of employment. The result of the first year has been, as good a crop of potatoes as could have been expected—about 80 sacks per acre. The land is now brought into fair tillage, and in the course of a year or two, will, no doubt, be in a high state of cultivation. Mr. Lowder has retained

an acre of the land for experiment, to shew the tenants the capability of the land when well worked ; so that an allotment of this nature is a school for industry and economy, in which the industrious labourers, by rivalling each other, will contribute to the comfort and happiness of themselves and families, will have no time for idleness and crime, and will be placed above the degradation of pauperism. Mr. Lowder distributes every month amongst the tenants a most useful printed paper, pointing out, in familiar language, the best modes of cultivating the land, and recommending those seeds and plants which are most productive and profitable."

It has been proved that if a labouring man, having land at a fair rent, and the loan of a very small sum upon interest at 4 $\frac{1}{2}$ cent, can obtain a gross produce of two shillings per rod ; he may upon five acres, pay all charges, maintain himself at the rate of 12s. $\frac{1}{2}$ week, and save £10 $\frac{1}{2}$ annum. On J. Smith's Estate at Gravely, Lindfield, last year, wheat was obtained at the rate of 40 bushels $\frac{1}{2}$ acre, by spade husbandry : and at W. Allen's School Farms, at Lindfield, cabbages at the rate of 400 $\frac{1}{2}$ to the rod.

COLONIES FOR THE POOR AT FREDERICK'S OORD IN NORTH HOLLAND.

The great experiment commenced in the year 1818 by the Societè de Bienfaisance, in Holland, consisting of 30,000 Subscribers of 5s. each per annum, with a view to enable the poor to support themselves by the cultivation of the soil, notwithstanding its partial failure in some instances, is upon the whole fulfilling the expectations and the hopes of the friends of humanity ; it has certainly proved that an industrious man may support himself and his family in great comfort by cultivating seven acres of land, not only paying rent, taxes, and the interest of the little capital required, but gradually repaying all that had been advanced.

The proprietor of the Schools of Industry at Lindfield in the course of a journey on the Continent in the year 1832, paid a short visit to a part of this interesting establishment, in company with an intimate Friend : and the following notes of what relates to the colony are taken from his private Journal.

"On the 20th of 7th month (*July*,) we left Amsterdam for Zwoll ; passing through the Depot for timber, we came upon an excellent road paved with clinkers, and as even as a railway : the land on each side the road, which a few years ago was a heath, and the road itself a deep sand, is cultivated in fields or patches of wheat, oats, buckwheat &c. Proceeding $12\frac{1}{2}$ miles we arrived at Naarden, a strongly fortified place. We noticed in passing through the villages of Laren and Emmeness the delightful progress that was making in planting trees, and reclaiming the heath, and making it produce crops, though the soil seems very poor and sandy. The habitations in this district are widely scattered, and the population half Catholic, and half Protestant, live on good terms with each other. Passing

a Royal Palace and a good Inn at Zoosdyk, we arrived at Amersfoort, a large place nearly 19 miles from Naarden; hence on the road to Nykerk, we see many very large sheds for drying tobacco, and pass large fields of it in a vigorous state planted in rows upon ridges: from Nykerk to Harderwyk is 12 miles of excellent road, paved with clinkers: much of the country is a flat barren heath, but many parts of it are coming into cultivation in corn, potatoes, and buckwheat: proceeding 12 miles farther through a well cultivated country, containing a large quantity of horned cattle, we arrived at Elburg, a fishing town on the Zuyder Zee: between this town and Zwoll, a large place about 12 miles farther, we continue to meet with cultivated patches; which seem to indicate that the land is not absorbed wholly by great landed proprietors, as in many parts of England and Ireland, but appears to be distributed among industrious small farmers; about three miles before we come to Zwoll, we cross the river Yssel in a ferry boat; here is a good inn the Huf van Holland, which is also the coach-office: at each of the stages from Amsterdam to this place travellers may be well accommodated; as the Colonies lie out of the high road it will be better to hire a carriage from this place. From Zwoll to Meppell, 14 miles, we pass through the villages of Roeveen and Staphorst, amidst extensive marshes, which support large herds of cattle; we noticed a great number of bee-hives; and it being hay harvest we met many strong men with scythes, who come annually from the neighbourhood of Munster to mow the grass: they do twice as much work in the same time, as a Dutchman, and for the same wages per day; they are weavers in winter, and thus subsist by agricultural and handicraft labour, as recommended in "Colonies at Home."

Meppell is a large place containing about 6,000 inhabitants, who carry on a trade in corn; they have also manufactories of bed ticking and sackcloth: from Meppell we travelled 11 miles to Steenwyk, through a flat open country, where they cut much turf for fuel from the bogs; on some parts of which, good crops of potatoes and corn are obtained; this shews what might be done in Ireland. As we approach Steenwyk, we meet with beautifully cultivated fields of wheat, potatoes, buckwheat &c. the latter is universally cultivated in all these parts: here we turn off into a deep sandy road, on which a carriage can only proceed at the rate of about two or three miles an hour: so that although the beginning of the Colony at Frederick's Oord, is only 5 miles from Steenwyk, it took us more than an hour and a half to get there: passing through an avenue of trees, we come to a large inn, where there are good accommodations. Having suitable letters of introduction we were respectfully received by the Governor, who kindly accompanied us to several of the cottages; they are not built close together, but scattered about, over an extensive plain as far as the eye can see. The Colony is 9 miles in length, in fact there are three: 1 Frederick's Oord, 2 Wilhelmina's Oord, and 3 William's Oord. Oord signifies Place. In this part

alone there are 364 cottages, consisting of a living room, of 36 square yards, with recesses in the walls for beds, like the berths in a ship: the heads of the family sleep in a berth on one side, and the children in two berths on the other, one above another, the upper for boys, the lower for girls: adjoining, is another large apartment destined for cows, pigs, &c. &c. The cost of these cottages is about 500 Florins, or £43 sterling. The first cottage was built in the summer of 1818, by General Van der Bosch, a person of great talent and experience, who began the Colony, and under whom it flourished for several years; but he being sent by his Government to Batavia, the establishment received a check; but the report circulated of the general failure of the plans is utterly false. Each cottage has attached to it $3\frac{1}{2}$ morgens, equal to seven English acres of land. We observed that in some places they were suffering from not keeping a sufficient number of cows and pigs. The soil is exceeding light and sandy, yet they obtain roots of mangel wurzel of six pounds weight, cabbages from two to three pounds. Kohl Rabbi succeeds well; they seemed to have no idea of the artificial grasses, except red clover: we saw fine crops of potatoes however, where there had been heath only, the year before. The report on the state of morals was very satisfactory; they have four schools in these parts, in which about 300 children are taught under six or seven instructors; they might save much money and time, and teach faster by adopting the plans of the British and Foreign School Society.

About one fourth of the population are Catholics, the whole concern is managed upon a regularly organized plan; an account is kept for every peasant in which he is made debtor for what he receives from the Society and credited for the produce. If any one neglects his farm, the Society supplies the deficiencies and charges it to the tenant's account; there are of course Directors, Sub-directors, Book-keepers, and a variety of Officers, whose salaries constitute a main article in the charges: a Quarter-master is placed over every 25 families, a Sub-director over every hundred families, whose business it is to see that the four Quarter-masters under him perform their duty.

When the Subscribers in any district have contributed 1,700 Guilders, or £141 13s. sterling. They are entitled to put in one family. The Orphan house at Veenhuizen is upon a very large scale, but we had not time to go there.

In the Autumn of the next year 1833, the Colony was visited by a member of the Agricultural Employment Society, of London: an account of which is published by Dean and Munday, Threadneedle street London, in an interesting pamphlet of 32 pages, entitled a visit to the Dutch Home Colonies, from which we shall make a few extracts.

It is essential upon these plans that the cattle should be kept upon the soiling system, that is, have their food cut, and carried to them. The writer states, "It was found, from the results of several accurate-

ly-conducted experiments, carried on for some years, and most minutely recorded, that this quantity of land in grass was insufficient;—that one moiety of the seven acres must be kept in grass;—and that three cows, and three sheep, or a number of the latter equivalent to any deficiency in that of the former, (reckoning ten sheep to furnish as much manure as one cow,) besides a pig for the cottage family, were essential to the full success of the plan. The system now pursued, therefore is to lay down three acres and a half in grass, to sow one acre with what they call wheat (but which is really rye,) and plant one acre with potatoes, usually after a crop of green cut rye; the remaining acre and a half being appropriated to the culture of flax, mangel-wurzel, clover, cabbages, and such other vegetables as the cottager may think most advantageous. About a quarter of an acre was always observed to be laid out as a kitchen garden; extending in front and on each side of the dwelling house; frequently planted with fruit trees, and sometimes inclosed by low hedges."

The quantity of grass which may be obtained in one season of several successive cuttings by using fluid manure after each cutting, has amounted to three hundred and fifty pounds to the rod, and in some cases to four hundred, which would be sufficient to keep a moderate sized cow for four days.

The increasing of the quantity of land in grass appears to have been a recent improvement, from which some great advantages were found to result.

1st. The Cottager, though he had not much more than half the quantity of land he at first had to dig, sow, weed, &c. yet owing to the extra amount of live stock kept, and the larger quantity of manure consequently made, he had been enabled, from the less land, and with less labour, to obtain as much, and oftentimes more produce, than when a larger portion of his little farm was kept under the spade.

2nd. The Cottager had not now to purchase from the Society, either hay for his cattle in the winter, or manure for his land; of which articles usually one, and sometimes both, were, under the first system, required to be bought; and it was found that the management of two or three cows gave no more trouble to the females of the family, than one, except the additional time occupied in milking.

On surveying the live stock the writer generally found only two cows in milk and one dry.

Fluid Manure was carefully preserved in pits covered with reeds to keep out rain.

Each family, on being admitted to a cottage and land, is furnished with a printed paper, in which is clearly stated, the duties to be performed, the sums to be repaid to the Society for the farm and the stock, and the regulations which must be observed till the repayment is completed, as also the annual rental to them afterwards. At the same time the new cottage tenant is provided with an account book,

on the first part of which is written a list of the cows, sheep, tools, flax, wool, and furniture, supplied to him at first, or afterwards; and on the other part he sees set down, once a week, a statement of the sums which himself, or any of his family have earned, and what they have paid off towards liquidating their expenses of establishment; a certain portion being uniformly deducted from their earnings, while it is left to their own option to pay more, or lay out the surplus in articles of utility, which can only be procured from the directors in the colony. The cottagers also liquidate a part of the expenses of their establishment, by delivering such portions of their produce as they can spare, after providing for the necessary consumption of their families and live stock, and for this they are allowed the market value of the surrounding districts, the amount being entered to their credit in the account book.

Whenever a family has repaid the expenses of their establishment, which at most is £75, they have a right to quit the colony; and take with them, or sell, their live stock and other moveable property, as they please; or they may continue there, if they prefer it; in which case they are bound to pay the Society a rent of fifty guilders, or £4 13s. 4d. a year, to keep their house and barn in due repair, and the land properly manured. The director stated that many were entitled to leave their cottages, but that few had done so, and he did not think many would, as they could live comfortably, and save money.

The Society assists the Colonists by furnishing them with work which is *always paid for by the piece*, and not by time: this regulation has been found most essential.

In speaking of the Schools; the writer was gratified in observing the cleanliness and cheerfulness of the children, their great number, and the respect and affection, not fear or apprehension, with which they appeared to regard their teachers. The school hours of attendance were about the same that are usually observed in this country; but children of different sexes and ages attended at different parts of the day, so that the school accommodated, and the master taught, a greater number of scholars than if the same children attended all day. Parents were required to send all their children, from four to twelve years of age, to school at the appointed hours, according to their age and sex. They were taught spelling, reading, writing, arithmetic, the history of Holland, and singing sacred music by notes, all at the expense of the Society. Religious instruction is given two days in each week, by clergymen of the same religious tenets as their parents, be that what it may, the government paying such clergymen their salaries. At a little distance from Frederick's Oord is the Colony of William's Oord, consisting of 159 cottages, with seven acres of land to each, together with a sub-directors house, spinning-house, a school and church for Protestants and Catholics; all which were raised and completed by the combined and properly directed labours of the colonists. Some of whom had previously been a burden and an incum-

brance to the community. The Society also possesses an Establishment at a place called Watereen for educating and instructing about sixty boys in agriculture, &c. from this Seminary they intend to supply the different settlements with efficient agricultural Directors.

They have another and a larger Establishment called Veenhuizen, in which twelve hundred poor orphan children are boarded and educated, who, for the greater part, earn their own subsistence by agriculture, and the trades connected with it; manufacturing their own tools and implements, growing the materials for their own clothes, and making them up. At this establishment, the Society have about two thousand acres of the same kind of heath and bog land, as at Frederick's Oord, of which they have brought nine hundred acres into excellent cultivation. Besides the large building required to accommodate so many children, nine farm houses have been erected, after the same fashion as the cottages and barns at Frederick's and William's Oord: though of larger dimensions. Each farm contains fifty Dutch morgen of land (about one hundred English acres) and is under the management of a farmer and his family, residing in the farm house, who by practising the soiling system, are enabled to keep twenty cows, one hundred sheep, and two horses, on the hundred acres. These farms are usually cultivated on the same plan, viz. 40 acres in grass, 16 in potatoes, 20 in clover, and the remaining 24 in various kinds of grain.

Ten years only have elapsed since the commencement of this great Orphan Asylum, and it is more than probable, that in less than ten years more, the other eleven farm houses will be built, and the rest of the land (1100 acres) brought into cultivation. And these beneficial purposes will be in a great degree effected by the *labour of orphan children*, who thus not only contribute so essentially towards their own support, but from the useful education, and industrious habits they are acquiring, bid fair to become most valuable members of society.

Besides these the Society has yet another establishment for one thousand destitute men and women, who from being unmarried or other circumstances, or from confirmed habits of indolence and carelessness, are rendered unfit objects for settlement in the cottages of Frederick's or William's Oord. They are placed therefore, under management similar to the large establishment for children, from which it is but a short distance, and from the road, leading to which, its principal buildings and the little farm houses belonging to it, of which twenty one are visible from one spot, form a pleasing and interesting spectacle.

The manner of bringing up the orphan children at Veenhuizen appeared most admirable. In this asylum, all but those of tender age contributed to their own support; every one being employed during some hours every day in either agriculture, gardening, carpentering, weaving, baking, &c. or in domestic labour, knitting, sewing, making clothes, cooking, washing, &c. according to their respective

ages, sex, and strength; and thus they assisted to prepare among themselves every thing required for their own use, or for the use of the colony.

To these settlements are attached plain churches, for both Protestants and Catholics, with dwelling houses for their clergymen, who, judging from the conduct and demeanour of the settlers, must be men who labour sincerely and earnestly in their vocation. Their salaries are paid by the government; there are no tithes; and the Society's lands and property are exempted from taxes of every kind.

The harmony that exists between Catholics and Protestants, in this country, as well as in several other parts of the Continent, forms a striking and pleasing contrast to that sectarian bitterness which is the bane and disgrace of Ireland.

We strongly recommend this little work of Dean and Munday's, from which we have so largely quoted, to the attentive perusal of every Philanthropist, as it contains in a small compass, the essence of much larger publications on the same subject.

In our next we purpose to give a short account of the institution at Ommershans for vagrants and criminals.

CORFU.

We notice with pleasure that the last accounts of the schools at Corfu are encouraging; they were well attended, prejudices were giving way, and a more just estimate of the benefits likely to result from instruction, not only of boys but of girls was evidently beginning to prevail. The Boy's school is conducted in the town, there is one for Girls in the village of Potamo, and another in a neighbouring village.

The course of instruction pursued appears very satisfactory; the children evince much quickness and intelligence, and are clean and neatly dressed in the costume of their country. Many of the parents are not insensible to the good that is offered in educating their children. Agricultural improvement is also going forward at Corfu; and in a private letter from thence, dated October 23rd, 1834, we have received the following interesting particulars of the result of experiments undertaken by an intelligent and zealous individual in the employment of government, who is sincerely desirous of being useful to the natives:

"Notwithstanding my operations commenced late in the season, and many impediments thrown in my way, such as delays in answering letters, want of tools, hands, and means to pay labourers; I persevered, advanced a few pounds myself, and prayed fervently that God would bless my labours. My prayers were answered, and I reaped a very fine harvest of potatoes. The ground selected was not perhaps the most eligible, but I had no alternative; it had not been cultivated for nearly 18 years, was full of weeds and very hard. It measures about $\frac{3}{4}$ of an acre, 900lb of seed planted, produced about

5,000^{lb} of potatoes, which I disposed of as quickly as possible, and realised £14 2 2³/₄ which I handed over to the Government, taking care however to deduct what I had advanced, between 6 and 7 pounds sterling; thus in less than five months there was a net profit of 7 pounds some odd shillings, after paying all expenses. I take no merit to myself whatever—the success which attended my operations is principally due to One above who watched over me, and the rest belongs to your little work called “The Colonies,” a copy having been given me by Mr. Yeardley, I adhered to it, making allowances for the climate and seasons.”

“The mangel wurzel came up very well, considering the lateness of the season when the seed was put into the ground; the largest roots however did not weigh more than six pounds, and even these astonished the Greeks.”

“The Maltese cotton succeeded, as well as the castor oil plant, of which I made a small quantity of cold drawn oil, six pounds of seed yielding *three* pounds *two* ounces of clear oil. I have also made some *arrow root*, or rather potatoe flour from the potatoes, equal in my opinion to any arrow root made by me in Sierra Leone, but for want of a proper press, I could not obtain more than 7 per cent of the flour. I have also turned my hand to butter making, and procured a cow with a calf. The weight of the cow was ascertained to be about 165 pounds; in 42 days her weight was increased to 210 pounds, and if the green forage had lasted I think I should soon have doubled her weight; when I first got the cow she gave me about two pints of milk in the twenty four hours. After the calf was taken away, as is usual, she withheld her milk, nevertheless I continued to have her milked morning and evening, at fixed hours, and after the fourteenth day she commenced giving about ten pints per day, and thus by perseverance I obtain plenty of good milk for my family, besides making about 3 pounds of butter per week. I wish I had known as much while in Africa.”

SANTA MAURA.

The cause of Female education in this island, owes much to the unremitting diligence and exertion of the President, Captain Macphail, whose steady efforts to promote the general improvement of the natives, have succeeded in surmounting some of the numerous obstacles he has to contend with. The principal school contains 107 scholars, and is attended by all classes. The progress of the children has excited general surprise: six months before they were totally ignorant, dirty and unruly, now they are remarkable for being neat and orderly, and for their respect to their parents. The inhabitants of a remote village in the mountains where a boys' school is already established, have expressed a wish to have one for girls also, and sixty of the parents have signed an obligation to send their daughters, and pay a small sum monthly. Captain Macphail men-

tions John Yeardley accompanying him to this place, and being much pleased with the favourable disposition of the people: he adds, "Mr. Yeardley's visit to us has been productive of good in various ways: his kindly manners, and the sincerity of his wishes to promote people's good, made him many friends, and confirmed the impressions I have long been endeavouring to make in favour of certain objects to which I attach very great importance. We are not a little grateful besides for the sum of £10 which on the part of his and our friends in England, he dedicated to the schools. Our Bishop, a most worthy and pious character, was much gratified with the books which Mr. Y. gave him, and promised his utmost support towards favouring education."

The disadvantages arising from the limited knowledge of husbandry possessed in that country, induced Captain Macphail to pay much attention to the subject, and he has been successful in the cultivation of potatoes, turnips and clover, *all novelties* at Santa Maura. He hopes to see potatoes brought into general use in the neighbourhood of the town, where they sell for penny a pound, while bread sells for three farthings. Turnips were bought with avidity at a farthing each: the lower orders eat them raw or fried: the nobles made soup of them, and had the boiled turnips thrown away, but this is not the case now. He mentioned having tried several patches of Indian corn, for forage, which is much wanted, as many animals die of starvation every winter, and the summer is scarcely better. This experiment has fully answered and seems generally approved.

PHILADELPHIA PENITENTIARY.

A noble experiment is being made in the United States of North America, in the Philadelphia Penitentiary; which, if not interrupted and ruined by the party spirit that so deplorably rages at present in that country, will present a model for universal adoption. The Governor, Samuel Wood, a person of strict integrity, and admirably qualified for the office, has undertaken the charge upon principle, pursuing it conscientiously, and almost as a matter of religious duty—here are no Soldiers as in other prisons—no Arms—no Chains or fetters—every prisoner has a little chamber to himself, and sees no one but the keeper, who furnishes him with his food and work.

We have lately received the following account from a highly respected Friend, resident at Burlington, who has visited a great number of prisons in different parts of Europe.

"I have never been so much satisfied in visiting a prison any where (as in a late visit to the Philadelphia Penitentiary) going among the prisoners, that is, visiting them in their cells, instead of leaving on my mind the painful impression, so common when visiting these receptacles of crime and vice, I have been instructed by the acknowledgments made by many of them, of the blessed effects they had experienced from this Prison Discipline. Some have ac-

knowledge that the day of their commitment was considered by them, as one to be ever remembered with thanksgiving, though they see no one but their keeper, and do not even know who is in the next cell to them; thus cut off from the world, they have abundant opportunity to ruminate upon their past lives, and although it has been accompanied in some instances by deep remorse for their crimes, they think that in such a prison *only* could they have been brought to a due sense of them, of the great depravity of the heart, and of the redeeming love and mercy of God in Jesus Christ towards poor sinful man, of which even they, poor wretches! aspire to the hope of being made partakers; the very countenances of some of them indicated the happy change that had taken place: they were healthy and clean in their persons; nor did I discover the least particle of filth, or unpleasant smell in their cells or in any part of the prison; no angry word is spoken to them, and every thing is calculated to make a beneficial impression upon their minds. They all spoke in high terms of the kindness of the Governor, and of their keeper."

RESEARCHES INTO CENTRAL AFRICA, FROM THE CAPE OF GOOD HOPE.

Sydney Herald, Friday, June 23rd, 1834.

WE stated some time ago, that a Society at Cape Town had been instituted with a view to promote researches, and an expedition of discovery into central Africa from that Colony. Some apprehensions were entertained that funds would be wanting to carry this desirable object into execution. It now appears that the Colonial and Home Governments have lent their aid in a most liberal manner for the purpose, and there is every reason to expect that the interior of that immense Continent will be explored, not from the Mediterranean or the Cape Coast, but by penetration from the Colony of the Cape of Good Hope. We present to our readers the following very interesting extract from the *South African Advertiser*, from which a correct idea may be formed of the present state of proceedings. The expedition will be conducted on a scale of unusual magnificence, and the objects of scientific research are not forgotten:—

"Below we give a report of the proceedings of the "Association for exploring Central Africa," at their meeting held on Saturday last.

"The Committee of Management in their report stated, for the information of the Association, that the subscriptions and shares now amount to the sum of £759, of which £480 have been paid into the hands of their Treasurers. It appears however, that to equip the expedition in a proper manner, an additional sum of £450 is absolutely necessary; and we are happy to state that, before the meeting separated, the sum of £114 was subscribed, and no doubt is entertained of their success in raising £336, before the departure of the expedition. Thus, on the important head of *Funds*, the expedition may be considered as perfectly successful.

"We also learn from the Report, that his Excellency the Governor has granted leave of absence to Dr. Smith, who conducts the expedition, and has allowed a military party to accompany him under his orders, consisting of one European non-commissioned officer, and two private soldiers: and one non-commissioned officer and four private soldiers of the Cape Corps.

The committee also express their obligations to Sir John Herschell, who, in compliance with a request transmitted to him, selected and purchased in London, for the use of the expedition, the following instruments, namely :—a 5 inch sextant, 3 horizontal self-registering thermometers, 2 common thermometers, 2 Daniell's hygrometers, 1 sympresometer, 2 pocket compasses, 2 prismatic azimuth compasses, and 2 telescopes with leathern cases and slings, which are hourly expected to arrive; and a mountain barometer fitted up with cistern heads, which Sir John Herschell brought with him for greater security, having procured a careful comparison of its zero point with the standard at Somerset House.

"The Board of Admiralty have also forwarded for the same object two chronometers, and have given directions to the Astronomer Royal at the Cape, to place at the disposal of the Committee, a sextant, a reflecting circle with Mercurial Horizon, and a Magnetic Intensity instrument.

"From their own funds, the committee have purchased five waggons, and have ordered eight spans of trained oxen of 12 each, to be procured and held in readiness on the frontier. They have also ordered six double-barrelled fowling pieces from London.

"They have also accepted the gratuitous services of a gentleman as a Surveyor, who is well qualified to aid the expedition in that capacity; and of another who undertakes to act as Superintendent of the trading department.

"They think it probable that, before the departure of the expedition, a draftsman will arrive from England; but should they be disappointed in this, they have the satisfaction of knowing that an individual of the party is capable of discharging this important duty if required.

"Although this expedition has been undertaken by private individuals, the countenance and support given to it by three successive Governors of this Colony, and the assistance afforded to it by the Board of Admiralty, cannot fail to satisfy the world at large, that the ends in view are of a public nature, and of a character just and honourable.

"The African Continent is in truth a term for a thing unknown. We have approached its shores; we have seen a little, and a very little of its extremities; but its central regions, occupying a space larger than the area of Europe, are still to us involved in total darkness. Within that space, too, we recognise the sphere of nature's greatest activity. On the north, and on the south, we have a large share of both temperate zones in their most happy latitudes; and between them an immense extent, from east to west, of that vast division of the globe's surface, where the grand agents of organized production, heat and moisture, perform their most splendid miracles.

"Into this field the expedition referred to is about to penetrate,—with the good wishes of all classes of men for its success."

JAMAICA.

The British and Foreign School Society have given £50 towards the erection of School rooms at Spanish Town, which now include accomodation for an Infant School, and Trustees are appointed in England and Jamaica.

co/ It is with great pleasure that we inform our readers, that the MIN fund of £117,000, is vested in Trustees, with power to apply it in promoting education in all our West Indian Islands, upon a liberal and comprehensive plan.

WAR.

Amid the various objects of deep solicitude, which must frequently occupy the thought, and excite the benevolent effort of the

Philanthropist, none appears more worthy of his interest, than the extension of those benign principles of the Gospel, which were they generally admitted by Christian Nations, would exempt them from that immense amount of crime and suffering, in which they have been from age to age, involved by War.

The Society of Friends has uniformly evidenced its full persuasion, that wherever the genuine Spirit of Christianity prevailed, it would infallibly produce, "Peace on earth, and good will towards men." For more than a century the sentiments and example of this Society appeared to be alike unheeded, and the false splendour which arrayed the conquests of heroes, and the short-sighted policy which directed the councils of Empires veiled the brightness of that celestial light, which had dawned on Christendom. The clouds that enveloped it, are now, however, gradually dispersing, and many thousands of our fellow-Christians of various denominations, are prepared to unite in diffusing the principles of Peace. Would it not be well for those who have long faithfully upheld them, to consider whether something more than a mere refusal to assist in propelling this mighty engine of destruction and misery; even something more than a patient endurance of such legal penalties as may be consequent on this refusal, be not now called for; whether they have not a very important part to take in active co-operation with the Christian efforts of those who publicly maintain that all war, offensive or defensive, is utterly repugnant to the precepts of Christ and his Apostles. Of the labours and success of the Peace Societies, we have recently received the most satisfactory reports. In our own beloved country, where this important work commenced in the year 1816, there exist about 27 Peace Societies, and 30 corresponding stations. In the United States, where, during the same year, public attention was first turned to this subject, there are about 100 Societies, comprising many of the most influential and distinguished individuals of that vast country. The Count de Sella, well known throughout Europe, has lately established a similar Society at Geneva. The funds of these various associations are gradually augmenting, and the proceeds are expended in the printing and circulating of Tracts &c. Our American brethren are engaged with an energy proportioned to the importance of the object, in obtaining signatures to petition civilized Governments, to organize a system of universal arbitration, or a Council of Nations, to which all contending Monarchs might refer their causes of dispute, instead of subjecting them to the iniquitous decision of the sword.

From an interesting report of the Hibernian Peace Society, which held its annual meeting during the 12th month last, we find that in Ireland the same righteous principle finds its advocates. A false estimate of national honour, and the selfish policy of interested men, will doubtless oppose a powerful barrier to the adoption of measures, by which Nations may secure their rights without an appeal to arms: but let us not be dismayed at the magnitude of the difficulties to be overcome; the mightiest revolutions in the moral world, have been

effected by slow degrees ; and every effort derives the most substantial encouragement, from the immutable declaration of the volume of Truth, that the day shall arrive when "Nation shall not lift up a sword against nation, neither shall they learn war any more."

TEMPERANCE SOCIETY.

The advocates of Temperance Societies have many difficulties to encounter, and a perpetual variety of discouraging circumstances to obstruct the prosecution of their arduous labours : but it is gratifying to observe that they are steadily proceeding in the important work. The strong interest excited in some of our large manufacturing towns, and the crowded meetings which have recently been held, particularly that at Birmingham, where it appears that about 5,000 persons were assembled, are cheering omens of successful exertion. Our transatlantic brethren are continuing their efforts in the cause of Temperance with a zeal and activity that merits our notice ; one circumstance may be adduced. The New York Temperance Society was last year in debt to the amount of 5,407 dollars. How have they been relieved from this difficulty ? The zealous and indefatigable Chairman of their Committee E. C. Delawan Esq. has raised 15,000 dollars in contributions of 1,000 dollars each. To produce any very sensible effect in the removal of an evil so great, and so widely spread, as the intoxicating use of ardent spirits, can be the result only of patient effort, but it is an object that well deserves the co-operation of every conscientious Christian.

Of the deplorable extent to which the practice of drunkenness exists in some of our Colonies, we have frequently received appalling reports, the subjoined extract from the charge of bishop Broughton to the clergy of New South Wales, may afford some idea of the awful degree in which this degrading vice prevails in that settlement, and suggests the enquiry, can Government do nothing that may tend to remedy this mighty mischief ?

"I mention the circumstance, even at the risk of repeating what is already known because public attention cannot be too often directed to the fact that the same official records which return a population of 60,000 souls within the colony, prove also the importation and consumption of more than 275,000 gallons of ardent spirits within the year just concluded. Calculating the number under the sentence of the law, who are debarred the use of spirits, those again who from inclination or principle totally abstain, or consume but an inconsiderable quantity, and also subtracting the number of children included in the population returns, we have a proportion exceeding all credibility remaining to be consumed by that part of the population which is addicted to the use of ardent spirits."

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WORKING OF THE ACT FOR THE ABOLITION OF SLAVERY.

The members of the old Anti-slavery Committee have resolved to remain banded together, in order to watch over that Charter of Liberty, which they have been so mainly instrumental in the hands of Divine Providence, in procuring for the oppressed African race; and it is with great pleasure that we hail the revival of the Anti-slavery Reporter, in its 112th number: it will be found replete with important information relative to the working of the act for the abolition of Slavery; and we earnestly recommend it to the attentive perusal of every friend to that great Cause. Though a splendid victory has been obtained, the nature of the oppressor remains unchanged, and he may be expected to seize every opportunity to gratify his natural propensities; so that much solid misery might still remain, if he were not diligently watched: but let well attested facts be made known and a remedy will speedily follow. There is so much right and good feeling in the people of England, that when once *publicity* is given to acts of oppression, the power of public opinion is exerted to apply a remedy to the evil. The doings of the Planters will now be watched more closely than ever, and it will become a sacred duty for every friend of his species to expose all attempts to deprive the People of Colour of any part of the benefits, which the laws of our country have so righteously provided for them.

Notwithstanding the general system pursued in our West India Islands is detestably bad, and notwithstanding that general demoralization which the permission of slavery in any country is sure to produce, we are fully persuaded that there exists in Jamaica and our other West India Islands, Proprietors, distinguished by humane and Christian feelings, to whom we could give the right hand of fellowship; and we only regret that they bear so small a proportion to the general mass: we cherish however the pleasing hope that the number of these will now rapidly increase, but until they become a majority they will have much to suffer from those, to whom injustice and tyranny have become a part of their nature.

The Reporter thus begins its details of the proceedings in the West Indies, from the period of the emancipation.

“We commence from the 1st of August, 1834, the day on which it was decreed, by the act of the Imperial Parliament, that slavery should for ever cease within the dominions of the British crown.

The words of the Act are remarkable, and deserve to be kept in prominent and perpetual remembrance. They are as follows:—

Act of 3 and 4 William IV., chap. lxxiii. § 12.

“Be it enacted, that all and every the persons who on the first day of *August* one thousand eight hundred and thirty four shall be holden in slavery within any such *British* colony as aforesaid shall upon and from and after the first day of *August* one thousand eight hundred and thirty four, become and be, to all intents and purposes free and discharged of and from all manner of slavery, and shall be absolutely and for ever manumitted; and that the children thereafter to be born to any such persons, and the offspring of such children, shall in like manner be free from their birth; and that from and after the first day of *August* one thousand eight hundred and thirty four slavery shall be and is hereby utterly and for ever abolished and declared unlawful throughout the *British* colonies, plantations, and possessions abroad.”

We cannot refrain from inserting the following eulogium on the conduct of the late excellent Governor, Lord Mulgrave, to whose judicious and praise-worthy conduct the cause of humanity is so deeply indebted.

“Happy was it for Jamaica, and for the interests of justice, humanity, and religion, that Lord Mulgrave was appointed by his Majesty to govern it. His conduct in that situation is beyond all eulogy which we can find terms adequately to express. The task he had to perform in calming the fermenting passions of the various classes; in repressing the rage of intolerance: in gallantly, but temperately stemming the tide of inveterate prejudice; in vindicating the authority of the outraged laws; in reviving the drooping spirits of the slaves: and in extorting, at length, from those who had been most hostile to his government, the merited tribute of their applause; will long serve to endear him to all by whom the cause of abolition is cherished. It was almost the last act of his memorable administration to give his approbation to the Act which gave freedom to the slave.”

The Reporter takes notice of all the seventeen Islands, viz. Jamaica, British Guiana, Trinidad, Barbadoes, St. Lucia, Grenada, St. Vincents, Dominica, Nevis, Montserrat, Tortola, Bahamas, Honduras, Tobago, Bermuda, Antigua, and St. Christophers.

The account begins with Jamaica, and gives gratifying statements of the manner in which the great crisis, so much dreaded by some, passed over, but we are at the same time informed, of what we were fully prepared to hear, that those, from whom this measure of justice was, with so much reluctance extorted, are using every device to make it work ill, by provoking the labourer to such conduct as might afford them a pretext for grasping the cart whip once more, they have annoyed the apprentice on the subject of his hours of working,—they

have withheld from him the usual allowance of water, while working under a burning sun, and discontinued the cooks, and nurses for the infants, while the mothers were at work in the field. Instances are not wanting of a master wantonly killing all the pigs of his apprentice—or turning in cattle upon the land they were cultivating: who then can wonder if discontent should manifest itself; and in general, when any unfavourable circumstance has taken place with regard to the conduct of the people of colour, it can almost always be traced to vexatious treatment by the master: one occurred in the parish of St. Anne, and this, says the Reporter, is the parish, of which the noted Bridges was Pastor, and where his malign influence has unhappily been exerted during the last ten years; this also is the parish, notorious for the persecution of Christian missionaries, and for various kinds of oppression.

The Colonial Legislature in passing an act, empowering the master to require extra labour in crop time, has made the apprentices liable to be called upon without their consent, to perform additional labour for their master in time of crop, to be repaid by other time in lieu of it, at the master's convenience, but this *other time*, might be most unsuitable to the apprentice for those agricultural operations, upon which the success of his private labour might depend, and "this," says the Reporter "will be not a little aggravated by an act of the Colonial Legislature, which was passed with the Governor's sanction on the 10th of July, 1834, but which, we trust, has been disallowed by the government at home. This act extends to *any* justice of the peace, as well as to the *special* justices, the power of trying, and convicting, and punishing the apprentices guilty of misdemeanours, misconduct, ill behaviour, absconding, violation of contracts for labour with their masters, &c. This seems a manifest breach of the Act of Parliament, and if suffered to become law, will go to nullify one of the most salutary provisions of that statute, in confining the trial of such offences to magistrates specially appointed by the Crown."

A most gratifying account is given in several extracts from letters by the missionaries in different parts of Jamaica, as St. Thomas in the Vale, Spanish Town, Montego Bay, and Kingston: they will be read with deep interest by the Christian Philanthropist. We shall give the first as a specimen.

From Mr. Samuel, St. Thomas in the Vale.

"*August 1st.*—This morning, three hours before the usual time of service, the liberated slaves began to flock to the chapel. About half past ten o'clock, the congregation filled the chapel, and eventually many were compelled to remain outside. From 1 Peter ii. 17, I endeavoured to lead them to a right use of their newly acquired privileges and prospects. The attention was deep, and thankfulness to God was apparent in many a sable face. After preaching for an hour, the interest was as intense as at the beginning.

The most intelligent of the free people expressed admiration at the appearance and conduct of the newly-enfranchised Africans. For my own part my expectations were exceeded. As far as my observation extends, I augur well from so peaceable and pious a commencement of the march of civil and religious freedom through the West Indies.

"August 4th.—Yesterday was the first Lord's day that has witnessed the legal removal of every hindrance to the strict observance of the day of holy rest, by all the dwellers in this land. Long has been the night of moral darkness; but the 'dayspring from on high' at length, 'visited' the outcast. Thanks be unto God, that mighty engine of mischief, the Sunday-market, is no more! None but a Christian missionary can fully appreciate the soul-withering effect of such an institution: and the day of judgment alone will exhibit the extent of its miseries. O thanks, eternal thanks be to the great Disposer of events, that it is at an end! I have strong feeling, but no words to express what I would upon this subject. Yesterday, on my way to Unity, the road (which is about six miles) was perfectly clear. I saw but few persons, and those were on their way to the house of God. A holy stillness pervaded the surrounding country. Not a breath disturbed the hanging woods on the mountain sides; no vestige of secularity was to be discovered; the provision grounds, which I was wont to see busily cultivated as I passed on the Sabbath, were this morning deserted; and the companies who were accustomed to crowd the road to market, were transformed into attendants at the sanctuary of the Most High, while their weary beasts were ranging undisturbed in the pasture. Never can I forget my emotions at the contemplation of this mighty transformation. When I arrived at our chapel it was full; and in a few minutes even the space within the communion-rail was packed, till at length the chapel was quite surrounded. The conduct of the people was what I could wish. Afterwards I administered the Lord's supper to a larger number of our members than usual. At the close of this day, though enfeebled by fatigue, I was truly grateful for being preserved to witness the termination of a system, offensive to God, and cruelly injurious to men!

"To-day all is quiet: the negroes are peaceably at work all around this neighbourhood. Sixty four were admitted to the Sunday-school yesterday: making the number about two hundred. A few read the New Testament, more, easy sentences and spelling; but the greater part are yet only learning the alphabet."

"Sunday, 11th.—The congregation was as large as last week. The chapel could not contain them; an earnest attention and feeling were manifested. I administered the Lord's supper to the communicants of the Grateful Hill Society. All is peace, and throughout the vale appearances are most encouraging."

On the subject of British Guiana we find the following observations.

British Guiana.

"The colony of which we shall next give some account is that of British Guiana; including Demerara, Essequibo, and Berbice. We had hoped that in this colony, the largeness of the proportion of the twenty millions of indemnity accruing to them, would have tended to soften the hearts of the planters towards their quondam slaves; but we have been disappointed, and have the pain to witness a bitterness, and even ferocity of feeling, on the part of many of them, which it requires the utmost exertions of their excellent governor, Sir James Carmichael Smith, to restrain within the bounds of law.

These colonies were formerly Dutch, and if there be any truth in the charge made against that people of peculiar severity as slave masters, their mantle has certainly fallen upon their British successors. We have frequently had occasion to recur to the past history of this colony, and have found it distinguished throughout, by the reckless tyranny, the cold-blooded and unshrinking cruelty, and the torturing exactions of labour, issuing in a frightful mortality, which the exuberant fertility of their soil rendered peculiarly gainful. Sugar and coffee were weighed against blood, and the former scale greatly preponderated. The tyranny and the cruelty, indeed, became necessary to sustain the rigour of their exactions; and the combined efforts and arts of their governors, their fiscals, their courts of policy, and their planters, were employed in shutting out all moral or intellectual light from the negro animal, and in concealing from the British public the real condition of the Guiana slave. This is a heavy but a just charge, which has been repeated by us even to satiety, during the last fifteen years, and in the publications of anti-slavery writers, and which has never been repelled: for it was supported by facts which could not be gainsaid, however they might be met by falsehood and invective. The tables of mortality were of themselves decisive evidence, in the absence of every other. But these were not our only proofs. As investigation was pursued, fresh light broke in upon the darkness of the system, till at length it stood fully revealed, in all its intrinsic horror and deformity.

Mr. Canning's Resolutions of 1823, excited in the colonists of Guiana, a spirit of rage and determined resistance; and they soon saw that their only chance of escape, from what they considered the ruin consequent upon them, was something like a servile insurrection. Fortunately for this view, the negroes had learnt, by some indirect means, of the benevolent intentions of government towards them, and, hearing nothing from their masters, determined on going in a large body to the residence of the governor, to demand of him what the truth of the matter was. The very movement to this effect, though made in peaceable array, was construed into rebellion. Martial law was at once proclaimed, and the militia, consisting of planters, embodied, and before a single act of violence had been committed, (and to the last, not a drop of white blood was shed,) or

even an opportunity afforded of one word of explanation, the bullet and the bayonet were put in instant requisition, and hundreds of them were massacred in cold blood, and the whole unarmed multitude hunted down as beasts of the forest. Then followed drumhead courts-martial, and summary executions; some hundreds being shot, or hung on the spot, and numbers of both men and women having their flesh torn from their quivering limbs by the lacerations of the tremendous cart whip, even to the extent of 1,000 lashes.

Then the cry arose that the insurrection was the work of the Christian missionaries. The missionaries had long been objects of rancorous hatred in Guiana; and the oracle of the planters, the *Guiana Chronicle*, had long persecuted them with foul and unrelenting opprobrium. Even the governor, General Murray, himself a planter, had written to one of the missionaries, some years before, that if he should dare to teach the slaves to read, he would banish him from the colony; and the *Planters' Journal* proclaimed with a loud voice, that Christian instruction and slavery were wholly incompatible. One excellent and exemplary missionary was condemned to death by the grossest perversion of all the forms, as well as by the violation of all the principles of justice; a proceeding in which the whole of the public functionaries, and all the white community, with scarcely an exception, took part, by cheering on the perpetrators of this foul deed.

The result, however, was widely different from what the colonists had hoped from this tortuous policy. The public indignation was universally roused. The walls of parliament rung again with the eloquence of Brougham, and Mackintosh, and Lushington, and Denman, and Wilberforce; the country at large was moved to its very extremities, and ministers, who had come down to Parliament to defend and vindicate what had happened, were forced to quail before the storm.

The interference of the government at home exasperated the planters in the highest degree, and they set the Newspapers to work to spread false reports of intended risings among the slaves; in consequence, "all was alarm in Georgetown, and the governor was called upon at once to proclaim martial law, and to call out the militia, in order to quell the alleged insurrection. The governor peremptorily refused to do so, and the rage and indignation of many of the planters were immediately turned against him, and the most wanton and outrageous abuse was poured out upon him through the *Guiana Chronicle*; and nothing was left untried to goad him to change his purpose. But the governor was firm. He knew the men with whom he had to deal, both white and black; he knew the tragical events which had followed a similar premature alarm in 1823, and he lent a deaf ear to every provocation to risk their renewal. He actually went himself to some of the places said to be disturbed, and satisfied himself of the truth. And the event has justified his sagacity and penetration, and the calm and unperturbed determination with which he resisted the clamour that would urge him on to

blood. Had one of the preceding governors been in his situation, the result might have been most disastrous. General Murray, himself a planter, with all the feelings of a planter, might have instantly proclaimed martial law, and let loose, as he did before, the infuriated white militia on the unarmed blacks. But Sir James Carmichael Smith, strong in elevated principle, and unbending of purpose in cases involving questions of humanity and justice, was immoveable; and is now, doubtless, reaping the satisfaction which must have arisen from his decisive conduct. Many arrests, however, took place, and some trials have been instituted of alleged insurgents; and we perceive a report of seven having been found guilty by the Supreme Court, of different degrees of the vague crime of *insubordination*. One man has been condemned to die, and others have been subjected to severe floggings; but in our present ignorance of the specific charges brought against them, or of the evidence that was adduced to support it, we can only wait patiently for further information. Whatever were the offences, they did not amount to the shedding of blood, or to the burning of houses or cane fields: *insubordination* is all we hear of."

With respect to Trinidad, the Reporter says.

"We advert to this colony next, because in some of its circumstances it resembles the case of Guiana. It is cursed, as far as respects a slave population, with the same fertility of soil which has been so fatal to life in Guiana. The temptation was too strong, to be resisted. When it was ceded to England it did not contain a population of more than 10,000 slaves: adventurers flocked hither, and in a few years not less than forty or fifty thousand negroes had been poured into it from the coast of Africa; and after the slave trade had ceased, from eight to ten thousand more were removed to it from some of the less fertile English colonies. At the present moment, however, its servile population does not exceed 23,000. The destruction of slave life, therefore, in that island has been enormous, while the free part of the population was rapidly increasing. And who can doubt that many thousands of human beings therefore were sacrificed to the temptations held out to the exaction of excessive labour, by the exuberant richness of the soil?"

Of Barbadoes, St. Lucia, Grenada, St. Vincents, Dominica, Nevis, Montserrat, Tortola, Bahamas, Honduras and Tobago, the Reporter remarks; "we cannot discover that any material appearance of tumult or disorder has occurred in either of these colonies, or that there has been evinced any disposition on the part of the apprentices, except, perhaps, in a very few instances, to intermit their accustomed labour. We remain, however, without any official report on the subject; but the entire absence of all complaint or sinister rumours of disturbance, is a satisfactory proof that things have proceeded tranquilly: had it been otherwise, almost all of them have journals of their own, which would not have been silent.—

Of Bermuda, it is remarked, "The number of slaves in this colony

did not exceed from 4 to 5,000. They were almost all mechanics, or domestics, or sailors. Their complete liberty was at once proclaimed by common consent, without condition or reserve; and the change took place without the very slightest disturbance having occurred, either at the time or since.

A similar course has been pursued in the Island of Antigua containing about 30,000 Slaves. The account of the change as respects their quiet and peaceable demeanour is most satisfactory.

In the colony of St. Christophers, "containing about 20,000 slaves, there has been, it appears, more of disorder than in any other, except Guiana. This has probably arisen from the grief and indignation excited by knowing that they were to continue subject to a six years apprenticeship, while their neighbours, in Antigua, an island almost within their visible horizon, were entirely free. This must be admitted to be a very adequate cause of dissatisfaction, though no absolute justification of their conduct. By the judicious measures pursued by governor Macgregor, order was perfectly restored, and it is not said that a single individual was killed.

The following notice occurs towards the close of the Report.

"Just as we were about to close this number with congratulations to all who feel interest in this great experiment, on its hitherto, we may fairly call them, successful results, we were alarmed by an account of what has been taking place in Jamaica, and by the loudness of the complaints issuing from the planters. They amount, however, to no more than we have already indicated, the extreme discontent of the planters at the refusal of the apprentices to sacrifice their rights and their interests too, to the convenience and profit of the master, he being in fact discontented with the Act of parliament itself. It is true that in Jamaica, as in all other parts of the world, extra labour is needed in the time of crop. In harvest time in this country, the labourers demand high wages, and farmers must pay them high wages. What wages are the planters of Jamaica disposed to give the labourers of that island (their quondam slaves,) for the extra day and night labour required in their crop time? Let us know the particulars, and do not let negroes be charged as insolent or insubordinate for refusing them. Is it half or two thirds as much as the labourer can earn for himself in the same time? Let us remember that the new law reserves to the apprentice the free unfettered use of his own time; he is not bound even to employ it at all. And no master, or magistrate, or governor by proclamation, or inferior legislature, can, without violating it, exact it from him but with his own free consent. Let planters look to this, and let government look to this. We predict, with confidence, that if the rash and unjust attempt to violate the negro's newly acquired rights, solemnly assured to them by Act of parliament, and proclaimed to them on every plantation, be persevered in, the effect will and must be disastrous. They are warned! One of the grounds on which we deprecated the novel and anomalous system of apprenticeship at first, was

the dread of some such collision arising from the cupidity and unreasonableness of masters. If that collision be not now resolutely checked by the government, it must issue, we repeat it, in disaster and blood. But we entertain far better hopes: the government is far too wise and enlightened to give ear to the loud but senseless and selfish clamours of the planters. *They* have already had *full indemnity* for all the disadvantages and inconveniences of the Abolition Act. The negroes are, moreover, put by it into possession of certain rights, of which they are aware, and these must not and cannot be violated with impunity; or, if violated with impunity, will be violated at a fearful hazard. The government know this as well as we do; and will not fail, we feel assured, to act upon that knowledge."

It appears, that the marquis of Sligo is encountering great difficulties in carrying the Abolition Act into fair and full operation in Jamaica, the colonial legislature is doing all in its power to clog the wheels of Government, and instead of making those essential regulations relative to the food and treatment of the apprentices, which the act of Parliament, distinctly requires, they have been busying themselves with the examination of witnesses, collecting of documents &c. to make up a case to send over to this country, in order to counteract as far as possible, those measures of justice and mercy, which have been forced upon them by the overwhelming power of public opinion in Great Britain.

"Nearly the whole time of the assembly has been passed in efforts to depress the apprentices, and to abridge them of their just rights. Bill after bill, was brought forward to that effect, but happily none of them have passed into law; if they had, they must have been disallowed at home. But all this, shows the spirit which animates the planters, whose object, more particularly in Jamaica, Antigua, and Demerara, appears to have been, to prevail on the government to restore to them their power of oppressing the negroes. This is evinced, even in the irritating language they employed in their debates on the subject. And it is impossible not to admit, that nothing but the most exemplary good-feeling on the part of the apprentices could have kept them quiet, under all these alarming attempts to abridge their liberty, and to deprive them of their rights.

"The local legislatures are one and all, bound by the act of Parliament (see clause 16) to provide, by regulations of their own, for whatever might be omitted in the general provisions of that Act; for it expressly enjoins upon them that "whereas it will be necessary, for the protection of such apprenticed labourers as aforesaid, that various regulations should be framed and established in the said respective colonies, for securing punctuality and method in the supply to them of such food, clothing, lodging, medicines, medical attendance, and *such other maintenance and allowances as they are entitled to receive, and for regulating the amount and quality of all such articles, in cases where the laws at present existing in any such colony may not in the case of slaves have made any regulation, or*

any adequate regulation, for that purpose ;" then are they authorised and *required* to enact accordingly ; and every regulation repugnant to the present Act is declared to be "*absolutely null and void, and of no effect.*" And yet even a cup of cold water is to be denied to the apprenticed labourer while toiling in the sun !

Now if the legislatures have neglected their duties in this most material respect, and that some have done so is evident, then they are not entitled to one sixpence of the indemnity assigned to them, and we trust that no vote will pass the House of Commons until that house is fully satisfied, that the conditions on which alone indemnity was promised, shall have been fulfilled to the utmost. It were indeed a monstrous abuse, were it possible, that after paying twenty millions out of the hard-earned contributions of the people of the United Kingdom, we should find, that after all, the apprenticed labourers had been placed in a worse situation, in many essential respects, than when they were slaves. It were perfectly easy to prove, at the bar of Parliament, the facts we have now brought forward. And we call on every member of it, who has any regard for that national faith which has been pledged to these long oppressed and injured people, and for the interests of humanity and justice, to protest loudly against any attempt of the planters to frustrate the benevolent intentions, and to elude the essential provisions, and with them the spirit of the solemn and momentous Act of emancipation, refusing to them a single farthing of indemnity until that emancipation is made complete.

We are aware that it is the loud complaint of the planters, on the other hand, that the negro will not work voluntarily on their estates even for wages ; and some of them have doubtless hoped to force him to do so, and to continue to labour on the masters' own terms, employing these annoyances as the means of compulsion. No one who is acquainted with the working of plantations in the slave colonies, but must feel that the whole apprenticeship system, by the means it has given to the planter to exercise his ingenuity in expedients to annoy and torment the apprentice, may so act, that what was meant as a blessing, may be actually converted into a curse. It ought, therefore, never to have been thought of, and ought now to be *made to cease as soon as possible.* These very expedients of annoyance, which we have specified, are evidently intended to force the compliance of the apprentice with the requisitions, however unreasonable, of the master, for what he chooses to call *voluntary labour.* But who could voluntarily labour under such cruel constraints as we have shown to have been employed ? If the negroes are men they will not, and they ought not, to yield to such unwarrantable and illegal expedients ; and we trust, that they will firmly but peaceably resist such attempts, and refuse to be parties in replacing and riveting the chains, which the law had, as we hoped for ever broken.

The recent attempts to give to planter Magistrates the power of special Magistrates is thus noticed.

We have alluded to an Act of the Assembly, passed in the last session, giving to the ordinary parochial magistrates certain powers, which are committed by the Act of Parliament to special magistrates alone, and we expressed our hope that it would be disallowed by the king in council. In the pending session an attempt of the same kind, but of a much more mischievous description, has been made by that body, no less than to give to the planter-justices of the island, all the powers confided by parliament to the special magistrates exclusively; in short, a concurrent jurisdiction with theirs,—a measure, which were it to be adopted, would go far to abolish freedom in Jamaica. Three times was a bill to that effect, with some slight change of title each time, sent up by large majorities of the Assembly to the council, and by them rejected; it being understood, however, that even had the council passed the bill, it would have received the decided negative of the governor, who, we rejoice to learn, is firmly determined to resist all such palpably insidious measures to frustrate the Act. The effect has been, in this case, as in that of Governor Smith of Guiana, that the firm adherence of Lord Sligo to his duty, has brought upon him the hostility and bitter revilings of all the lovers of slavery and the cart whip in Jamaica, and led to almost a state of open warfare between them. But we congratulate him on his firmness on this occasion—he will have his reward in the consciousness of the approbation of his sovereign, and the applause of his country.

IMPRESSMENT OF SEAMEN.

It is humiliating to reflect, that this barbarous practice is peculiar to our own beloved country, and so revolting is it to the best feelings of human nature, that we are astonished at seeing an attempt made to establish the practice by act of Parliament; we trust that the sentiments expressed at a respectable meeting lately held at Greenock will be echoed from many other parts of the United Kingdom, should this iniquitous measure be again brought forward. The following are extracts from an account of the meeting as taken from the Greenock Intelligencer, and given in the Morning Chronicle, under date of April 15th.

A public meeting of the inhabitants of Greenock was held in the Mid Parish Church, on Wednesday evening last, to consider the propriety of petitioning Parliament against Sir James Graham's Bill on Impressment.

On the motion of ROBERT BAINE, Esq., Baillie Macfie was unanimously called to the chair.

ROBERT D. KER, Esq., previous to reading the motion with which he was intrusted, begged leave to make a few observations. He spoke nearly as follows: It is now twelve months since Sir James Graham, then Lord of the Admiralty, brought a Bill into Parliament, entitled “a Bill to amend and consolidate the law relating to the merchant seamen of the United Kingdom, and for forming and maintaining a register of all the men engaged in that service.” The universal hostility with which this Bill was assailed from the different seaports of the United Kingdom, and by which it was defeated, showed the jealousy with which

the least attempt would be met to impose any measure of compulsory service on the seamen of this country, for although the Bill in question did not profess to have impressment for its object, it was still regarded, and truly regarded, as merely the herald or forerunner of another measure having that end in view. Those hostile to impressment in this place were not idle upon that occasion. A very excellent report upon the Bill was drawn up for the Chamber of Commerce by a respected member of that body, Mr. Walter Baine, jun., which, being printed, widely circulated, put into the hands of Government, and followed up by petitions to Parliament, contributed not a little to the abandonment of the Bill. The concluding clause of the report alluded to was read, and is as follows :—“In conclusion, the objections of the committee to the Bill in question are greatly strengthened by the belief, that the main, if not the sole object of the measure, with all its complex machinery for registration, the vexatious regulations and excessive penalties, is to enable Government to continue, under a new form, the unjust and oppressive system of compulsory service in the navy, instead of adopting means for procuring volunteers by the inducements of adequate pay, mild discipline, and engagements for a limited period.” During the present session, the same Bill, considerably modified, has again appeared, not singly as before, in order to conceal the real object for which it was intended to pave the way, but side by side with another Bill under the following designation—“A Bill for the voluntary enlistment of seamen, and to make regulations for more effectually manning his Majesty’s navy.” This last is the Impressment Bill; the prominent features of which are as follow—viz. 1st. Compulsory service limited to five years. 2d. Double bounty to be given for voluntary enlistment. 3d. Additional bounty for continuance of service at the expiry of the first five years. 4th. One year’s voluntary service during war to be considered equal to two years in reckoning pensions. 5th. Pensioners volunteering in war to receive their pensions in addition to their pay. When these provisions are considered in connection with the former cruel and arbitrary system, it must be allowed they place the seamen in more favourable circumstances than before—the limited period of service, the emoluments and allowances confer certain advantages. Differing, however, as the present Bill does in its practical provisions from the former system, its principal is bad, nor is it necessary to enter upon the details, seeing that, at the outset, I must express myself decidedly opposed to the principle of the Bill, for reasons which I shall now state. It will be observed, that if the present Bill passes into a law, it will go to confer the sanction of a legislative enactment on the practice of impressment, which rested formerly on the less solid ground of the King’s prerogative. And I must deprecate the admission of a right being conferred by Act of Parliament on the King and Council to demand the services of one class of men to the exemption of all others without their consent, in a matter which concerns the loss of personal liberty, exposes them to a violent death, or which may be opposed to conscience, however limited the period of service may be [cheers.] If there was one redeeming feature in the impressment of former times, it was held it never was law—it was exercised on the ground of a false and fancied plea of State necessity, but was never submitted to as a right. The difference is this : in the one case it was a hardship imposed upon the subject without his consent; in the other, it would be a self-imposed burthen without the means of obtaining any redress. The admission of first principles is carefully to be watched, and, of all others, impressment, which, if once ingrafted on the Constitution, we shall have no security for the period of service continuing, as at present proposed, at five years; it may afterwards be extended to ten years, or even to an indefinite period. For these reasons I object to impressment—odious, cruel, arbitrary, and unjust as it is—becoming the law of the land. [cheers.] Another argument against the Bill is, that the right to impress seamen is stated in the Bill, not to be in cases of emergency merely, but “whenever they are wanted;” and the occasion of demanding it is, “the maintenance of the honour of the Crown;” or, in other words, the occasion of the will of the Minister. By this means a man may be taken without a moment’s warning, and without any cause being assigned for it. He may be taken in circumstances of most grievous hardship, when it may occasion the sacrifice of his prospects in life, or the ruin of his family. It is allowed that circumstances, such

as invasion, may arise, in which not only seamen, but every subject may be called on to defend the State, but that admission differs widely from the principle of the Bill; nor does it appear why one class should be subjected to such an uncontrolled stretch of authority, whilst the rights of all other classes are rigidly respected. If the militia ballot is brought forward against this argument, it bears no analogy to the case. The militia is a service free from hardship, and from which it is very easy to obtain personal exemption. A third objection to the Bill has much weight in my mind—that it provides too great, undue, and most dangerous facilities for involving nations in war, that most direful scourge of the human race. War originates in injustice, and if those who, on the plea of necessity, urge on nations to war, were themselves to be sharers in the chance of becoming its victims, I have a strong conviction there would be less war and less impressment; other means would be found of settling national quarrels, means less irrational, more consistent with reason, common sense, and, above all, with the book of God, to which it would be well both for nations and individuals to bow; that book which proclaims and inculcates peace on earth and good will to men. The question of impressment is a question of peace or war. The way to keep peace is to cultivate a spirit of peace, and not to keep up armed establishments; and it will rest with the decision of this meeting to say whether they will curb or give wing to this spirit of war, which has always been, is still, and ever will be, the gain of a few and the ruin of thousands [cheers.] As a substitute for the plan of manning the navy that is proposed in the Bill, I have no doubt that what holds good in regard to every other service would be equally verified in the case of the naval service, that a good master, with good pay, always commands ready and good servants, with that additional pay which a lengthened, yet limited period of service in the navy, would render just above what is earned in a merchant-ship, and with just laws, mildly administered, sailors would flock to the navy, provided impressment were done away and voluntary service put in its place. An additional stimulus would be found in the more honourable and adventurous character of the naval service; and in expressing myself entirely hostile to impressment, it is with the full conviction of my own mind that in doing so I speak for the true benefit of the navy itself, and the solid welfare of the country, as well as of the sea-faring classes, whose cause I now advocate. No nation on earth practices impressment except Great Britain, and Great Britain, which has so nobly led the way in putting down that long-endured curse of slavery in her distant dominions, can surely never refuse to perform a signal act of justice to the sons of her own shores, and blot out the very name of impressment for ever [cheers.]

Captain SHANNON seconded the resolution; which on being put from the chair, was carried unanimously.

A gentleman of the name of Simons moved the next resolution, and in a powerful speech which was received with great applause made the following remarks:—

“Mr. Chairman, I now come to the most important point in the resolution, and the last point which I will speak upon—“Being a Bill brought into Parliament by Sir James Graham, the professed object of which is to make impressment the law of the land by Act of Parliament.” By compulsory impressment becoming the law of the land, it will have a much worse practical effect than the old system the barbarous usage of order of council; for although in former times it was often attempted to pass a Bill for impressment through Parliament, yet there was not a majority in the House, even in the worst of times, who would sanction such an unjust and cruel enactment. By the old system, no magistrate could be compelled to assist or enforce the impressment of seamen; and to the honour of the late magistrates of this town, I believe never was an impress warrant signed by them. But by the proposed Bill, magistrates, justices of the peace, sheriffs, and every man holding any official situation, must aid and assist, in putting the law in force when called upon so to do; so that Sir James Graham

who, by the-bye, is no sailor, will have a strong auxiliary assistance to enforce the law from the late borough reform, when so many new magistrates have been appointed; and they, in their turn, will call upon the people to keep the law, and to assist in enforcing it. By the proposed Bill, it will clearly appear that one part of the community must occasionally assist in enslaving the other; and thus one man's hand will be lifted up against his brother. Let us then, with one voice, call upon our representatives to abolish for ever, by Act of Parliament, so fearful a usage, as the impressment of British seamen.

John M^c. Lellan Sen. Esq., Robert Baine Esq., and A. Anderson Esq., moved or seconded resolutions in accordance with the original motion which were unanimously carried. The last speaker said:—

“He would relate one instance to shew the necessity there was for having the odious system of impressment abandoned. It was the case of a young man, that happened in the West Indies while he was there. The individual alluded to was a pressed man. Anxious to obtain his liberty he had deserted from his compulsory servitude. He was afterwards caught and hanged like a common felon, for no other crime than deserting from a service to which he had been reluctantly dragged [loud cries of “Shame, Shame!”] He would impress upon the meeting the necessity there was to resist the proposed Bill of Sir James Graham, which, if passed into a law, would perpetuate a system by which all those of a sea-faring profession would be liable to be flogged to death, at the will of a capricious commander [cheering.]

The resolution was carried unanimously.

ON THE ESTABLISHMENT FOR VAGRANTS, BEGGARS, AND DESTITUTE PERSONS, AT OMMERSCHANS IN HOLLAND.

Communicated by the Editor.

After visiting Frederick's Oord with my fellow traveller we proceeded to Ommerschans on the 24th of the 7th month, (July,) 1832. (The word schans signifies a fortress, or strong place.) The establishment was instituted by the Societé de Bienfaisance, and is governed by a Committee at the Hague: its object is to provide for destitute persons, vagrants, and even some of bad character, all of whom are made to support themselves by working upon land.

When we were at Frederick's Oord, as stated in the last number, we found that the cost or expense per week of a family of six persons in that Colony was as follows, in English money.

	s.	d.
Clothing and House Furniture	2	6
Potatoes, 2 bushels	1	8
Bread	1	9
Their share of work, wages, labour on Farm, not } performed by themselves }	1	8
Produce of 2 Cows, the part consumed by them ..	2	0
Sundries		10
	10	5

Turf is procured so easily that the expense for firing is very small. The road from Frederick's Oord to Steenwijk is very sandy and bad, and although the distance is only five miles, we were above an hour and a quarter in going: the face of the country is flat, so that we had a view of the high square tower of Steenwijk almost all the way: the land thereabout rises, and produce fine crops of buckwheat, potatoes, and corn of various kinds: the road hence to Meppel eleven miles is a deep sand, our pace was from two miles and a half to three miles an hour: in some parts are most extensive flat pastures, like the steppes in Russia, and in other parts luxuriant crops of buckwheat, great quantities of which are grown in this country: proceeding twelve miles through Avereest, we at length reached Ommerschans, 28 miles from Frederick's Oord: passing over a bridge we came to a large inn, which stands alone, and proceeded on foot towards the establishment to deliver our letters of introduction: we were kindly and respectfully received by the Director, who led us into a large square surrounded by buildings; it is about 194 yards long, and as many broad, the buildings are one story high; the men are lodged on one side, and the women on the other, there are seven sleeping rooms for women below, and seven above: each room contains forty hammocks, which are slung up to the ceiling in the day time, and let down at night. Against the wall is a range of wooden closets, like a long bench in which each woman may lock up her clothes; the whole number that can be thus accommodated is 560; and there are on the other side arrangements for 560 men: on the women's side, are apartments for eighty children under eight years of age: they have workshops for carding, and spinning wool, &c.; we were glad to observe bibles in several of the rooms: the present number of persons is 1100, of whom 300 are Catholics; about one third of the women work in the fields: we saw several of them employed in getting manure out of the barges in the canal, while many others were digging in the fields; we observed about 100 women and girls going out to their work singing, the countenances of several of the women were strikingly wicked, and we deeply pitied the poor girls, who were obliged to live with such a crew. This institution is susceptible of very great improvement, particularly in classification; we were shewn a large magazine in which were different articles of clothing, and a list of the prices of each article: here is a school room, and a place of worship 25 yards by 7, at one end is a pulpit, and before it a thick curtain, as one third of the persons are Catholics, and the rest Protestants; the room is made to accommodate both classes, for when the Protestants retire, the curtain is drawn up, and the altar, candles, images, &c. employed in the Catholic ceremonies are exhibited.

The children go to school from six years of age to thirteen, and do not work in the fields until they attain that age, and after that

they have the benefit of an evening school until they are eighteen; there are about 350 scholars in all; about 200 attend in the morning, and work in the fields in the afternoon: here are also hospitals, an apothecaries shop, and a medical man. The superintendent introduced us to a room where a number of Clerks are employed in keeping the accounts; there is a book for every individual, in which all the earnings are entered, and also what they receive in clothing or otherwise; whatever earnings may exceed the expenditure are entered on the credit side, and if the conduct of the individual be good, he or she is *permitted* to go out at the end of the first year, so that the establishment is in fact a prison. If however the credit side does not equal the expense, they must continue for another year, and so on; about 300 go out every year. The land belonging to this establishment is the property of the Societé de Bienfaisance, the Government has nothing to do with it, except it may be the sending of individuals under certain conditions, as beggars, &c.

The quantity of land belonging to this establishment is 756 Morgens, equal to 1512 English acres.

They had in 1832 in cultivation,

	320	Acres of Rye.
	150	ditto Potatoes.
	100	ditto Oats.
	40	ditto Barley.
	36	ditto Buckwheat.
	587	ditto Clover.
Total	1213	Acres.

Their live stock consisted of,

208	Cows.
106	Young ditto.
97	Calves.
41	Horses.

We were informed that the expenses of this establishment, were paid by the labour of the persons supported by it.

This successful experiment proves then, that by proper arrangements any number of poor persons may be made to support themselves by cultivating the land: we purpose in our next number to shew, how all the poor in Ireland might easily be provided for, by arrangements for cultivating the waste lands, and in some instances combining manufacturing with agriculture.

THE LINDFIELD REPORTER

OR

PHILANTHROPIC MAGAZINE;

No. 6. Sixth Month, (June) 1835. Price 4d. to Nonsubscribers.

SCHOOL AT PHILADELPHIA

FOR THE INSTRUCTION OF COLOURED CHILDREN.

We have learned with satisfaction that our friends in Philadelphia have recently established evening schools for the free instruction of coloured persons. Their attention has for some time been directed towards the education of the poor children of African descent: and the following abstract of the Annual Report of "The Philadelphia Association of Friends, for the instruction of poor children" of this class gives an interesting view of the result of their exertions.

"The school has been conducted under the care of N. J. Kennedy during the past year, and from the report of the Committees of Managers appointed to visit it, the progress of the scholars in their studies appears to have been satisfactory, and their general deportment merits the approbation of the board.

The average number of scholars during the past year has been 80 and the average attendance 52. The present number on the roll is 81: of these, three are half pay day scholars, at two dollars per quarter.

"The annual examination of the school was held on the afternoon of the 5th of 12th month 1834. A large number of visitors besides managers and members of the Association attended, including many of the parents and friends of the children. All appeared much gratified with the performances. Several classes exhibited their proficiency in reading, grammar, geography, arithmetic, and astronomy, very creditably to themselves and to their teacher. The variety of information acquired by the pupils, will, no doubt, be permanently useful to many of them, and affords encouragement to the Association to continue its efforts for the benefit of the much neglected children of the African race. We believe that there are many among this class who possess talents of a high order, and if opportunities were afforded them to improve their minds, that much of the prejudice which exists against them would be removed.

"With the view of promoting the further improvement of the scholars, the managers have agreed to establish a small select library for their use, and have appointed a Committee to purchase books, with funds subscribed for that purpose, principally by a few members of the Association."

EFFECTS OF KIND TREATMENT OF NEGROES IN TRINIDAD.

Many facts have come under our notice, tending to prove, that conciliatory measures, by awakening kind and grateful feelings in the breast of the Negro, stimulate to exertion. The following communication is from the "Friend" (a periodical publication, printed in Philadelphia) for tenth month 1834.

"A gentleman from Trinidad whom I met on board the steam-boat, a few days before the first of the eighth month, told me, that all the West India Islands had resolved, that all the slaves should be set free on the first of August, serving only the six years apprenticeship, fixed by the British Parliament. He owned forty to whom he gave their freedom before he left the island. Three years ago he estimated them at £5000 sterling, expecting to draw £1600 from the British government. In conversation with him he remarked that it was the best thing that could be done for the island, if the slaves would work like *free* men. I asked him how they had behaved since the intentions of the British government were made known to them? He replied "I must confess, they have never done so much work in any one year in the memory of man, and with so *little coercion* too, as during the last twelve months. One of my neighbours on a large sugar plantation told me he had four hundred tons of sugar this year—a quantity he had never been able to raise before." "Another" he observed, "had his canes on fire, to extinguish which the negroes so exerted themselves, by rushing into the flames and exposing themselves to great suffering, and at the risk of their lives, that some of them were severely burnt, and that the planter could not refrain from shedding tears at such a proof of their gratitude for anticipated blessings. "Seven years ago" he said, "they would have allowed the whites to have been destroyed, before they would have so exerted and exposed themselves to suffering and danger."

The Cornwall Chronicle, quoted in a recent number of the Watchman states, that many of the windward estates of the parish are at this time realizing more labour within the same number of hours under the new system, than they did under the old, by combining the remunerative and compulsory plan, and many persons seeing the happy *permanent* results of the *persuasive* mode of administering the law over the *coercive*, have expressed their approbation of the judicious way in which the Special Magistrate of that quarter has gained the confidence of the apprentices, and in which it has been exercised in furthering the interests of the planters.

TEMPERANCE CAUSE.

In a summary of the results of the New York State Temperance Society, during the sixth year of its operations, we find from the tenour of the reports, that the committee calculate there are in that State, twenty five hundred associations, large and small, for the suppression of intemperance. All the towns had not sent in a report of their pledged

members, but the actual increase during the past year in those that have, amounts to ninety one thousand six hundred and forty two.

Fourteen hundred and seventy two persons have been reported as having given up the sale of ardent spirits during the year, in their taverns or stores; many towns in their reports, state that *all* have abandoned the traffic.

We understand that a Temperance Society is about to be established in the town of Port Royal, of which, it is stated, the Rev. Mr. Alves is nominated President.

LIBRARY FOR THE LABOURING CLASSES.

A very intelligent and benevolent gentleman in a remote part of England being at a place one evening, enquired if there was any public library in the town. He learned that there were two, one of such extent that the entrance money was five pounds, and the annual payment fourteen shillings. The other was called "The Tradesmen's Library," the entrance to which was *one* pound and the yearly payment *four* shillings. The first was wholly out of the reach of the poor; and the other would by no means reach all. "It will not supply the young," he replied, "you must try another to excite the desire of knowledge among the young and poor."

With the aid of the minister of the parish, his lady, and a few other influential individuals, a subscription of twenty pounds was soon got up, and the donors held a meeting. It was at first proposed to allow people to read the books gratuitously; but it was at length wisely decided to cherish the natural desire of independence in the poorest and youngest, by requiring the payment of one penny monthly. It was also decided that the volumes should be small, that that they might be the oftener returned. About one hundred volumes were procured.

The second week after the commencement, there were above one hundred applicants, of whom about thirty were poor labourers, or solitary females, and a larger number were under fourteen years of age. Many of them had not read two hours in succession for many years before. At the beginning of the second year, they were allowed, at their own request, to pay for six months at once, instead of a penny monthly.

Among many similar proofs of the beneficial results of this library, was the following, related by a member.

"Had I paid you a shilling a week, instead of a monthly penny, myself and family would have been gainers. During the winter months, I, and those like me, got home and took dinner between four and five o'clock. Then an ill-ordered house and a noisy family induced us to go out. If the weather was favourable, we stood to talk and spend an hour at the Cross; if otherwise, we went into a smithy for shelter, and often to the public house, and though I am not given to drink, yet we had to spend a little when there; and even a little frequently occurring is felt by a poor man. When I

took home my first book from the Library. I was asked to read aloud, but objected because of the noisy children. After some time the younger were put to sleep and I began to read. Next morning, and every evening after, my house was clean and in order, the fire side trimmed, my meal waiting, the children in bed, or allowed to sit up on condition of listening as quietly as their attentive mother. The book we obtained from the library was Goldsmith's *Animated Nature*, and it has been highly interesting to us. And, apart from all we have learned by reading, to find week after week my own house the most comfortable, and my own family the happiest I ever saw this shows me that a poor man with a book in his hand may be as happy as the richest and most noble."

The beneficial effects of providing suitable reading for the labouring classes have been apparent in many instances. In a late Report of a District Visiting Association, we find two instances mentioned of a taste for reading having been induced by lending small religious publications, which being received with pleasure, tended, under the Divine blessing, to raise the Bible in the estimation of those with whom it had previously been a much neglected book.

Where persons have not had the advantages of early instruction, it is a great kindness in those who have leisure and ability, to devote a little time to read to them, and we were pleased to notice that at Scarborough a hundred ladies had offered their services as Bible Readers where the Scriptures were imperfectly read, or not read at all.

IRREGULAR ATTENDANCE OF SCHOLARS AT SCHOOL.

The many inconveniences which arise from irregular attendance on the part of Scholars in British Schools are too obvious to need enumeration. It is enough to observe that under such circumstances, it is almost impossible to train good monitors. Any hint calculated to remedy so great an evil is well worthy of consideration. The following plan communicated by a zealous friend to education has been found to work well. It certainly merits the notice of all engaged in the work of instruction.

"Instead of charging 1d. a week for the education given in the School as had been usual, we raised the price to 2d., to be paid in advance every Monday morning.

Then we engaged that every child who was present each school time during the week, and in proper time should receive a 1d. back on the Friday afternoon. For this purpose tickets were given to the children, and the presence of the required number gave a claim to the return. The plan has worked admirably. The 2d. a week is paid more cheerfully with the prospect of half being returned than the 1d. was before; besides which, both parents and children regard the return in the light of a prize given for good attendance. In a School of 200 children subjected to this regulation, it has been found that for four days successively there has not been a single absentee.

No plea whatever must be allowed to interfere with the strict execution of this rule for regular attendance, but if the case be considered a hard one, let assistance be rendered in some other way, without infringing this rule."

PUNISHMENT OF DEATH IN PRUSSIA, NORWAY AND BRUNSWICK.

Extract of a letter received by the Committee of the Capital Punishment Society.

Dated Berlin, March 10th, 1835.

"There are no *printed* returns of crime in Prussia, but the Minister of Justice, M. de Pampy, has, with great kindness and liberality, given me a written statement of the capital convictions and executions in each year from 1818 to 1834, specifying the nature of the crimes, and the provinces in which they were committed. * * * * *

"The paucity of executions is the first point. In the 17 years from 1818 to 1834, (inclusive) there have been, in all, 123 executions; and the crimes for which they took place are as follows:

Arson.....	1	} Total 123.
"Voluntary Manslaughter"..	22	
Murder.....	100	

"The one execution for Arson took place in 1818, since which time, consequently, the punishment of death has been inflicted only for intentional homicide of different degrees. *Even for murder the sentence is nearly as often commuted as executed.* In the whole 17 years there were sentenced to death for murder 187, of whom 100 only were executed.

"I now come to another point—the great diminution in severity of late years;—

In the *first* 3 years 1818, 1819, 1820, there were executed—24;

In the *last* 3 years 1832, 1833, 1834, there were executed—6; 2 in each year.

"The mean population of PRUSSIA, during the same period, may be taken at 12,303,535, that being the amount according to the official census in 1826, which year falls exactly in the middle of the same series of years.

"On receiving these documents I immediately proceeded to examine whether the crimes which have actually been punished with death in the above period have increased or diminished, as the punishment of death has been more and more rarely inflicted. In doing so, I omitted the two first years 1818 and 1819 to get a number divisible into three equal parts, and then divided the 15 years into three equal periods of 5 years each. The only crimes actually punished capitally in that period, have been, as I said before, murder and voluntary manslaughter. You will observe that, for both of these crimes taken together, there were,—

In the 1st period—most executions,—and most crime:

In the 2nd period—fewer executions,—and less crime:

In the 2nd period—a farther diminution of executions,—and a farther diminution of crime.

“In the next table I omit the crime of manslaughter. It forms, in my opinion, no correct test of the comparative efficacy of other punishments and that of death; for as the crime is committed without premeditation, there is not room for reflection as to the nature of the punishment incurred. Murder is by far the better criterion for such a purpose.

5 years ending 1824, capitally convicted 69, executed 47 :—or $\frac{69}{100}$

5 years 1829, ... 50, ... 26 :—or $\frac{51}{100}$

5 years 1834, ... 43, ... 16 :—or $\frac{27}{100}$

“Here there is a diminution of executions in each of the two last periods, and at the same time a diminution of crime. If we compare the two extreme periods, we find one third *less* crime in the last with 16 executions, than in the first with 47 executions.

The entire number of Executions in each Year.

	Arson	“Voluntary Manslaughter.”	Murder.	Total.
1818	1	3	5	9
1819	—	2	6	8
1820	—	—	13	13
1821	—	—	14	14
1822	—	1	4	5
1823	—	4	6	10
1824	—	2	10	12
In five years for murder.... 47				
1825	—	1	3	4
1826	—	1	4	5
1827	—	2	5	7
1828	—	2	10	12
1829	—	1	4	5
In five years for murder.... 26				
1830	—	—	4	4
1831	—	1	8	9
1832	—	2	—	2
1833	—	—	* } 2	2
1834	—	—	2	2
In five years for murder.... 16				
	1	22	100	123

* In the last three years 22 were sentenced to death for murder, of whom only 4 were executed.

"A code of penal law has been prepared by a Commission in NORWAY. I do not know whether it is yet adopted. It was published in 1834, and has been translated into German. By it the only crimes punished capitally are Murder,—High Treason,—Robbery where the person robbed dies in consequence of the injuries he has received,—and Arson where some person has lost his life by the fire.

"In the Duchy of BRUNSWICK there was no execution during the reign of Charles William, which lasted from 1780 to 1806: and in a criminal code which has been prepared for Brunswick by Strombeck, an eminent lawyer of that Duchy, *no* capital punishment is retained. But whether this code has been adopted or not, I am unable to inform you."

PUNISHMENT OF DEATH IN BELGIUM.

Abstract of Returns printed for the Chamber of Deputies.

PERIODS.	Total <i>Executed</i> for various crimes.	Capital <i>Convictions</i> .*	
		<i>Murder.</i>	Other capital crimes.
5 Years ending with 1804	235	150	203
5 1809	88	82	70
5 1814	71	64	49
5 1819	26	42	29
5 1824	23	38	23
5 1829	22	34	40
5 1834	<i>None.</i>	20	23

* The laws remained the same for the whole time embraced by this table, but in consequence of the good effects of their *practical* amelioration, they are now undergoing a revision.

From these Returns it appears that the diminution and ultimately the discontinuance of capital punishments was attended with a diminution in the number of atrocious offences, and particularly that of murder, a result observed in TUSCANY, and other countries, where the effect of abolishing capital punishments, or greatly ameliorating the criminal laws, has been tried.

SOCIETY for diffusing information }
 on Capital Punishments, 40, Trinity }
 Square, Tower Hill, LONDON. }

BRITISH MAIZE.

Communicated by the Editor.

The great object in all our plans for enabling the poor to support themselves by cultivating land upon the spade or garden plan, is to select those vegetables which shall yield the greatest quantity of food from a given surface with the least trouble and expense. A list of those articles has been already given, in a former number of this work. It is well known that Maize or Indian corn yields an abundant produce in warm climates; and that when our summers are longer and warmer than common it succeeds in some instances tolerably well, but much more often fails. We are glad however to be able to announce that one of our scientific friends having directed his attention to the subject for the last eight or nine years, has at length succeeded in obtaining a variety which will blossom, in from seven to nine weeks after it is sown, and of course ripen its seeds in our ordinary Summers. Our kind friend has furnished us with a quantity of the seed which is now sown in the colony at Lindfield.

As there are many varieties of Indian corn, our friend procured seeds from different parts of the world where it naturally flourishes, and found that there was a great difference among them in the time of flowering after the seed had been sown. The shortest period was from seven to nine weeks, and that of course was the kind to be preferred; but the heads of this variety were small, and the number of grains comparatively few; he remedied this deficiency by contriving to impregnate the fringes of the dwarf sort with the pollen from the blossoms of the large varieties; and thus by degrees, through a course of years, he has obtained a sort which he calls British Maize, having the property of flowering early, and producing a considerable number of fine grains. This is one of the most valuable presents ever made to the system of small farms and spade-husbandry. The weaker plants, and what he calls *tares*, being from time to time cut out, afford highly nutritive food for cows &c. and being dried, is most excellent for winter fodder, as it will go much farther than grass hay, weight for weight, in nourishing cattle. If the climate of Ireland should be proved to suit it, this plant might rival the Potatoe.

We give the following directions for its cultivation in his own words.

HINTS TO THOSE WHO ARE DISPOSED TO CULTIVATE INDIAN CORN.

"British Maize is produced by so mingling at appropriate periods the growth of the dwarf early flowering Indian Corn with that of the late flowering large North American varieties, that they shall be in flower together, and it is further improved by the admixture of the still later flowering but rich Tropical Maize, if, by special manage-

ment it can be made to granulate in the British Isles, which is with difficulty effected. The British Maize sent to you, is the result of these combined experiments, and will, it is inferred, from the very productive results of many years' trial of it, richly repay its husbandry in all directions to the Southern and Westward, and, to a certain extent to the northward and eastward of London.

It should be sown in the last week in April, or still later on the first week in May, commencing the first of the month. The ground is prepared as for wheat, and it should be sown north and south in furrows or drills a foot apart. At the end of a month after its appearance above ground, or sooner if necessary, the tares which are the produce of the unproductive corn, are removed by singling and hand-moulding; but this will of course only answer on the small scale of horticulture. When the green crop is well advanced, the produce of every third drill may be drawn for cattle, and the remaining two in each square yard may be moulded sufficiently high with the hoe or spade at the first shew of flower.

The seed is sown in the drill in a proportion not less than 36 grains to every yard of each drill, although only from four to six prime plants be ultimately left in each yard. Where the main object is the green crop it may be sown east and west, in double or treble that quantity, and without further care the tares and the wheat may be suffered to grow together for ten weeks, when small clusters of the fine plants may be left at proper distances for a seed crop, freely cutting out the intervening portions for green food, which is rich and productive.

The harvest requires some management, which shall be given in a future communication."

POOR COLONIES IN IRELAND.

The practicability of providing profitable employment for all the poor in Ireland, was distinctly pointed out in a pamphlet printed several years ago, entitled "Colonies at Home," and which may still be procured at Longman and Co. Paternoster Row, London. In that publication will be found an account of the articles to be cultivated, the manner of cultivating them; and the following extract is given from one of our popular reviews, shewing what a vast field is opened in that country for benevolent exertion:

"To those who allege that no profitable demand can be created for the labours of the neglected and unemployed population of Ireland, we recommend the perusal of the evidence taken before the Select Committee [of the House of Commons] on the employment of the poor in 1823; every page of that evidence shews, that with proper management and very little exertion on the part of the land-owners, there is ample scope for an indefinite extension of the linen-manufacture; in various parts of the south of Ireland, the fabrication of

a coarse article, nearly resembling what the drapers call *platilla*, has been already introduced by the exertion of benevolent individuals; and wherever this has obtained a footing, we hear no more of deficiency of labour or of a superabundant population; every hand is employed, and contentment and tranquillity in Ireland, as they do elsewhere, follow in the train of industry. To those who are anxious to ascertain to what extent, and in what manner the bogs, and wastes of Ireland can be rendered available for the support and profitable employment of an increasing population, we recommend the perusal of the evidence which Mr. Nimmo gave before the Emigration Committee: [3d Report, page 328;] like his former evidence before the Committees for inquiring into the state of Ireland; it abounds with information respecting the great natural resources of that island, and the obstacles and impediments which have hitherto rendered them unavailable; we heartily wish our limits would permit us to transcribe the whole of this admirable evidence, which is worth ten folios of theories and speculations; as this however, is impracticable, we must reluctantly content ourselves with a brief abstract. Mr. Nimmo states, that Ireland contains about five millions of English acres of waste land, that nearly the whole of it is reclaimable, that the expense of reclaiming it would in no case exceed, and in general would be considerably under ten pounds per acre; and that every acre, when so reclaimed, would produce to the owner a rent of twenty shillings per acre, or ten per cent, upon the capital expended in improvements; this is not a theory or speculation of Mr. Nimmo, it is a deduction from ascertained facts, the actual results of experiments made under his own superintendence. In the summer of 1826, a trial of what might be effected in reclaiming a bog, was made upon Lord Palmerston's estate; fifty acres of bog, which contained nothing beneficial in the way of manure, were drained and brought into a state fit for producing a crop, at an expense not exceeding seven pounds per acre, and in four months after the spade was first put into it, says Mr. Nimmo, we had very fine potatoes, and turnips, and rape, and so on, growing there as good as on any land in the world; Lord Palmerston intends keeping these fifty acres in his own hands for three years, and expects that the produce will reimburse the capital expended in effecting the improvement; and Mr. Nimmo, expresses his confidence, that at the end of that term he will be able to let this land for thirty shillings per acre; this nobleman will thus have added fifty acres to his estate, without the cost of one single farthing; it should also be stated, that the whole of the seven pounds expended on each acre was laid out in the actual payment of the labourers employed in draining the land; they earned at the rate of 10d. and 1s. per day; all that is required, to render these bogs fit for tillage, is to cut open drains about four feet deep; these drains requiring merely to be now and then scowered, at an expense which is represented as very small indeed. The manure best adapted to the improvement of the

Irish bogs, is calcarous sand; and so bountiful has Nature shewn herself in Ireland, that few instances occur, where this species of manure does not most abound in the vicinity of the spot where its application may be most useful. The munificent Author of Nature has scattered over Ireland the elements of productiveness with a lavish hand; on one spot is deposited the manure, and in the next the species of soil, to the improvement of which it is exactly adapted; while man overlooks or turns aside from these gifts, and groans over the multiplication of his race. We think the public in general, and the landed proprietors of Ireland in particular, are deeply indebted to Lord Palmerston for the experiment which he has made; it is not any longer a mere theory, it is a fact, proved beyond the possibility of being disputed, or cavilled at, that a considerable proportion of the bogs of Ireland, are capable of yielding a large remuneration for any conceivable capital which may be expended in reclaiming them. Are the landlords of Ireland all asleep? or are they all expatriated? can example make no impression upon them? Is it conceivable, that they should continue to overlook so wide a field for the employment of their unoccupied countrymen, and so obvious and inexhaustible a source of wealth to themselves?"

An experiment of vast importance to Ireland might easily be made. A few benevolent individuals of well known character and respectability, forming themselves into a small Society, might easily raise sufficient capital to form a village of 100 cottages with five acres and a quarter of land to each. If their first experiment should prove successful, villages of the same kind would be speedily multiplied and the poor population of Ireland comfortably provided for.

Two things are indispensably requisite to the success of any plan for forming villages in Ireland; first, a committee of judicious persons who would solely for the sake of the object devote a certain portion of their time to inspection and superintendence; and secondly a sufficient capital: we shall merely throw out a few general hints on this interesting subject, with a view to shew the practicability of what is recommended, being fully aware that the filling up of the plan would require far more ample details.

The great experiment at Ommerschans, as stated in our last number, shews that a large population may be made to support themselves by cultivating the land under proper regulations, and from the reports with which we are now furnished from various parts of this kingdom of the amount of *produce* actually obtained from a given surface of land by cultivating it on the spade or garden plan; it is abundantly clear that where land can be hired at a fair rent the poor need not be dependent on Parish relief. Should Government not take up the plan, a Joint Stock Company might be established by an act of Parliament, or ten thousand pounds might be raised in shares of fifty or one hundred pounds each; supposing this were provided and a committee of management formed, provision should be made for building 100 cottages, and laying out land in farms of

5 acres, with a quarter of an acre for the garden; and other farms of only 3 acres, for persons acquainted with handicraft businesses, as Weavers, Tailors, Shoemakers, &c. An inspector should be appointed with a suitable salary, who must reside in one of the cottages, and rent one of the farms: he must be well acquainted with the system of agriculture and the treatment of cattle. His business will be, in the first instance, to superintend the draining and laying out of the land, and the building of the cottages; he must employ a person well acquainted with the construction of cheap and comfortable cottages: each cottage to have three sleeping rooms. He is to employ in the works, heads of families recommended for good conduct, who, if they proved suitable upon trial, might afterwards become tenants under certain conditions. When the village is finished and the cottages inhabited, he must collect the rents regularly, and pay them in to the committee; he must keep a book for each tenant in which should be entered every month the state of each division of his land, the crop, the time of sowing or planting, the quantity and quality of the manure, and the weight, measure, and value of the produce.

Every tenant must sign an agreement to the import of what is stated at page 20 of this volume, and provision must be made for the expulsion of such as do not fulfil the terms.

All the labour to be performed by the tenant and his family, and no horse to be kept or used but by leave from the Inspector. The farms are to be cultivated upon a plan to be laid down which must never be varied from, without leave from the Inspector.

The 3 acre farms for handicraft men, will only require about half their time, so that on rainy days and in winter they might follow their in-door business.

The manner of laying out the land, the kind of crops and their cultivation will be seen in "Colonies at Home," and a little tract entitled, "A plan for diminishing the Poors' Rates in agricultural districts," published by Longman and Co. Paternoster Row, London. Upon the system therein recommended, the cows are to be kept on the soiling system, that is, all the food is to be cut and carried to them: it is found that on an average every cow will require 100lb of green food in the twenty-four hours, for 185 days in the year, and about 50lb of roots daily, with a little hay and straw for the 180 days of winter: it is found upon an average that a cow will give 2000 quarts of milk in a year: but for the calculations in the produce &c. we must refer to the pamphlet above alluded to.

It is proposed that the capital should bear interest at the rate of 5 per cent, per annum.

Suppose 525 acres of bog could be purchased for	£3150
that the building of cottages, draining, manure, }	6850
stock, furniture, and tools should cast . . . }	

Total	£10000
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No rent for the first year, but afterwards, £10 } per annum, free from taxes }	£1000
Deduct interest on capital, 5 per cent	£500
Salary of Superintendent	100
Incidentals	100
Total	£700
Surplus	£300

Supposing the stock of each tenant to amount to £10, and £2 per annum were paid off, it would amount to £200, which with the £300 surplus, would be a return of £500 per annum of the capital, which would diminish the interest by £25 every year. The stock to remain the property of the Society, until redeemed by the peasant.

In proportion as the capital was returned it might be re-invested in the building of more cottages, and the laying out of more land, and thus from a capital of £10,000, a rental of £1,000 a year might ultimately be realized.

Another most important point might be secured, and that is, schools for all the children in the village upon the liberal and comprehensive principles of the British and Foreign School Society, in which the children of Catholics, and Protestants might be educated together, without any creed or catechism peculiar to either denomination—each cottager paying a trifle per week to the school fund whether they had children or not. One of the cottages should have a room capable of holding all the boys, another cottage a room capable of holding all the girls, and a third cottage, a room for an infant school. One of the cottagers should be a man, capable of teaching the children reading, writing, and arithmetic, and other branches of useful knowledge, as netting, knitting, &c. four hours a day, for which he should receive ten shillings per week; this would leave him ample time to cultivate his farm. A female competent to the care of the girls' school should receive eight shillings per week for teaching the girls, and a woman of kind disposition, seven shillings per week for taking care of the Infant school.

ANNIVERSARY OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.

The annual meeting of the Subscribers and Friends of this interesting Establishment was held on the 11th of 5th month, (*May*), in the great room at Exeter Hall, which was completely crowded, and great numbers were unable to obtain admittance. Lord Brougham presided, in the absence of the Vice President Lord John Russell, who was prevented from taking the chair by urgent business of the Government. Lord Brougham, the steady friend of the

Institution, from its rise in 1808, met with a most warm and enthusiastic reception. When silence was obtained he opened the business in a luminous speech, the substance of which is thus given in the *Morning Chronicle*. He said:

"It became his painful duty to explain to the meeting the reason why he had the honour of addressing them from that place. It was occasioned by the absence of the Noble Lord who had intended to preside. He begged, however, they would understand that it was only because of the absence of the Noble Lord that the performance of this duty was painful to him. [hear, hear!] He would explain to them what had prevented his Noble Friend Lord John Russell from taking the chair. There was no consideration but one that could have had that effect. His Noble Friend's necessary absence for some time, in a distant part of the country, had occasioned an accumulation of his very multifarious and important duties of the Home Department, of which he was Secretary, and it was absolutely necessary now for him to give up his whole attention to that business so accumulated. The absence, then, of his Noble Friend, occasioned him to be asked to take the Chair on this occasion, and thus afforded him the first opportunity he had had of addressing them; an opportunity that had been hitherto denied to him by the pressure of his professional and official duties. In the absence of Lord John Russell, than whom, and his Noble Friend, his illustrious and old and esteemed friend the Duke of Bedford, there were no individuals in the country more deeply and sincerely attached to the principles of universal education [cheers]—in his absence he had only one other remark to make, on the necessity which prevented his attendance at the meeting. When that Noble Lord accepted the invitation to perform the duties of chairman, he accepted it as an individual who occupied a private station: since then he had been called to a public one [hear, hear, hear!]; but (continued the Noble and learned Lord) it is not that circumstance, it is not that elevation of my Noble Friend, that has occasioned, in the slightest degree, any reluctance on his part to attend a public meeting [cheering.] He is the last man, in or out of office,—in or out of Parliament, who holds the absurd, the ridiculous, the despicable, the un-English doctrine, that it is below the dignity of the highest public station for a man to meet the meetings of his fellow-countrymen [great cheering.] Business may keep back some; indolence may prevent others; principle can prevent none [cheers.] Of this I am confident, that he who can be prevented must be a bad servant of the public. Little, I say, does he know, either of his duty to the people, or what he owes to his own principles, who considers it any degradation to meet his fellow countrymen (cheers.) Lord John Russell laughs to scorn such trash (cheers;) as much as I myself do (laughter and cheers.) Gentlemen, we are now met in times of what are commonly called great political and even ecclesiastical excitement (hear, hear!;) it becomes the more necessary, then, in the few remarks I make, preliminary to the business of this day, that I should implore and beseech your attention to this governing consideration (hear, hear, hear!). We are met here for no party—for no sectarian purpose (hear hear, hear!). We stand on neutral ground, free from all the storms either of religious or political animosities; and he who would introduce any factious consideration—he who would, in his observations to-day show himself to be of one party in the State more than another, or of one faction or section of the Church more than another, or of one sect out of the pale of the Church more than any other sect—that man is unworthy to take a part in this discussion, which is meant to be truly Catholic, and which ought to be proceeded with on universal grounds (cheers.) His Lordship proceeded to say, that the observations he had to make with reference to the object they had in view, might now be confined within a very narrow compass. Twenty-four years ago, when meetings of this description were addressed on the expediency of establishing a system for infusing into the public mind education on sound and universal principles, it was necessary for persons to address themselves by exhortations to awaken the feelings and expand the views on which the system was to be built; it was necessary to proclaim the advantages of education;

to shew the miseries of ignorance ; to prove that ignorance not more disgraced and vilified than it corrupted human nature ; to explain that he who opened the gates of knowledge, not only opened the door to happiness, in the common sense of the word, but that he took the best means of introducing mankind to permanent happiness—to happiness both here and hereafter (cheers.) Such were the topics necessary twenty-five years ago, happily, however, that day had gone by, and now if they were submitted for consideration the probability was that they would scarcely be decorously listened to, or if they were, it would certainly be without interest, and with a degree of weariness that would be pretty plainly expressed. The advantages of education were universally admitted ; the only contest between parties now was, as to the way in which education could be best promoted (hear, hear!) Great advances had been made, but much remained to be done. To ascertain the progress of education, he, in his individual capacity, had addressed circulars to 500 parishes, and from the answers he obtained, he found that in those parishes, during a period of ten years, from 1818 to 1828, there had been an increase of voluntary schools in the proportion of fourteen to thirty. The parishes to which these circulars were sent, were taken at random ; and he had no doubt, therefore, but that education had progressed in about the same proportion throughout the kingdom. Lord Kerry in the House of Commons had moved for a particular and minute return, not from those 500 parishes but from the whole 11,600, and the result went to prove that he had rather underrated than overrated the increase (applause.) This was satisfactory, but they must continue their exertions ; for unless they did so, they would speedily retrograde. He was far from thinking that it was not the duty of Government to interpose ; but it must take great care that in doing so it helped, and did not mar, the good work—that it did not excite jealousy by trying to do and regulate too much. He would have it interpose its hand, but let it be a helping hand, and not a meddling hand (cheers.) And above all, it should be an equal hand, and not a partial hand (great cheering.) He would say this to a Government in which he had the least confidence ; and he would say the same to the Government now established, in which he had the fullest confidence. His Lordship proceeded to argue that education was at present scanty in amount, as well as imperfect in its kind. In a large district in the West of England, one out of four Overseers was unable to read or write, and instead of writing his name, had affixed his mark to his accounts. That individual had £7,000. a year of the parish money to dispense. What need could there be of reasoning on the subject, when they had the power of quoting such facts as these (hear, hear, hear!) ? Money advanced for the education of the people, would be advanced for no doubtful benefit ; it was sure to bring interest to those who gave it, as well as the objects of their bounty ; it must make them better men ; it was waging an exterminating war against the parish work-house and gin shop ; it was infinitely better than giving doles of cloth to save people from the necessity of working for themselves ; or doles of bread, or doles of money, which were carried to those receptacles of vice and infamy which he had just named (cheers.) His Lordship, in conclusion, advised the meeting not to neglect to do their share in the good work which would encourage and stimulate Parliament and the Government to lend a helping hand (cheers.)

This was one of the most brilliant meetings the Society ever had. The progress made, as stated in the Report, which will shortly be printed, is exceedingly gratifying, and its objects and prospects were clearly pointed out by the movers and seconders of the several resolutions ; it appeared that in consequence of new arrangements this Society, as a Normal School, would be capable, if supported by the necessary funds, of training and sending out one hundred Teachers for Schools every year, and is at this moment the most powerful machine now existing in the country for providing Teachers for the negro population in the West Indies.

The Speakers were, P. Ainsworth, M. P. George Clayton, Joseph, Pease M. P. J. Burnet, Dr. Humphrys, H. Pownall, J. Williams Missionary from the South Seas, Allen Forster, Joseph Hume, M. P., Charles Lushington, M. P. J. Broadfoot, and the Treasurer.

Joseph Hume, M. P. who was warmly cheered by the company, said:

"He rose at the request of his Noble and Learned Friend, He congratulated the meeting on the great progress the Society had made. Amongst its other good effects was the establishment of National Schools, not as opponents—though but for this Society they would never have existed—but as active co-operators. He attached himself 25 years ago to this Society in preference to the other, because, the object of both being good, the latter was exclusive, which this Society was not. He feared there had been some partiality in the distribution, by which this Society obtained but 6,000l. out of the 20,000l. voted by Parliament.

Mr. C. LUSHINGTON. M. P. moved, and the Rev. Mr. BROADFOOT seconded, a vote of thanks to Lord Brougham.

Mr. HUME said the meeting would hear with high satisfaction that the Noble Lord was prepared to renew this session the efforts he had before made in the cause of education [great cheering.] He expected from Lord Brougham what Henry Brougham did for his country [cheers.]

The motion was carried with long protracted cheers, nearly all present standing. Lord BROUGHAM assured them that, not in the cause of education only, but in every other, they would find him the same person now, be it for good or for evil, that he was when he was a member of the Lower House. But he must say also that he had not the same power of doing good now that he had when he was a member of that House to which his Honourable Friend belonged—whom his Honourable Friend's constituents would keep there if they knew their own good or the good of their country [cheering.] He hoped that the Government and Parliament would feel what the country felt, that it was the duty of Government to provide the means of education for the people (cheers.) In a country in which there were no schools it was easy to plant them, but there being schools in England and Wales containing somewhere about a million of children, and there being day Schools, all supported by voluntary contributions, it became a serious question how the Government could interfere without causing a relaxation in the voluntary efforts made at present (hear, hear!) The schools were most wanted in the great towns, where there were comparatively few on the voluntary principle, and where, therefore, there was little danger of doing harm. He trusted that some satisfactory explanation would be given of the apparently partial distribution of the 20,000l. (cheers.) His Honourable Friend, who was not unaccustomed to catechise (a laugh,) would probably ask for one. It had been the practice to advance from the fund in proportion to the sum voluntarily raised and it might turn out that this institution was not so well prepared as the other to meet the Treasury advance half way. His Lordship concluded by paying a handsome compliment to the ladies.—The meeting then broke up.

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OR

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SCHOOL AT LOCLE IN SWITZERLAND.

A brief memoir of the late Mary Ann Calame, foundress of the Institution at Locle for the maintenance and instruction of poor children, by J. and M. Yeardley, p. p. 22. Darton and Harvey, Gracechurch Street London.

An account of the formation of this Asylum with some particulars respecting the mode of conducting it, were published in No. 7 of the Philanthropic Magazine page 279. The present memoir is drawn up by two individuals of the society of Friends, who in the course of their religious visits to pious persons on the continent of Europe, became acquainted with the excellent subject of this memoir, and who form a part of the Committee, appointed to carry on this most interesting Establishment. They remark that M. A. Calame was blessed with pious parents, her father evinced great benevolence of character, and cherished this disposition in the minds of his children. Mary Ann was endowed with great susceptibility and although extremely quick and lively was of a deeply reflective turn of mind; and appears to have been sensible of the influences of Divine love on her heart at a very early period. She seemed to have but little taste for the trifling pursuits so common to many young people; but yielding obedience to the manifestations of duty as revealed in her soul by the Spirit of her holy Redeemer, her superior talents were sanctified, and she was made an instrument in the Lord's hand of most extensive usefulness. The extreme sympathy she felt in the sufferings of her fellow creatures, was extended to all within her sphere; thus the poor and helpless became the principal objects of her attentive care: she not only visited them and gave them support, but her deep interest in their welfare caused her to enter into the particulars of their wants and miseries.

The result of these visits was a strong conviction that the want of education on Christian principles was one great source of their vices and distress, with a belief that their condition might be in some measure ameliorated. It was *then* she received an impression that it was her religious duty to seek to withdraw at least a few of the children of vicious parents, from the baneful influence of their example, and she began with only *five*, asking at first about *a farthing* a month from all who surrounded her, which small sum she thought would make the subscription general.

The first two farthings were brought to her by her little niece who had begged them of her mamma for her aunt's poor children; and it seems as if a blessing rested upon this infant offering, seeing that for nearly *twenty years* this institution has been a refuge for the poor from vice and misery, and that the number of children has been continually augmenting till the present time, when *two hundred and fifty* are nourished, clothed and educated, by benevolent contributions.

A letter from another Christian traveller, Stephen Grellet, dated 4th of 11th mo. 1832, mentions his visit to the establishment. He says, "it is marvellous, how time after time, when in the greatest need supplies have been furnished. M. A. Calame feels much indebted to Friends in England. I wish those who have so liberally contributed to it could see its excellent order and extensive usefulness. All the children love her as a mother, she speaks to them and treats them as such. The school for little ones has interested me much; they were at their little works, for *industry* is a special branch of their education."

"The very little ones, about two or three years of age, were unravelling old silk; the others, up to five and six years, were at their knitting, whilst a blind woman, knitting also, spoke to them in a familiar and very kind manner, putting to such as she called out by name, various questions in the Scriptures, and even in Roman History and geography. It was astonishing how readily these little ones answered her questions, without ceasing from their work, and perfect silence prevailed, none speaking but the one whose name was called upon. What has given me special comfort is, the marks that some of these children bear, that they have known something of the dear Redeemer's love. The whole family were collected together children and assistants, as well as servants. I had a precious religious opportunity with them: many of their young minds manifested that they felt what was communicated:—once, particularly, when I enquired if some of them felt not at times that, which prompted them to wish for some corner privately to seek the Lord, and pour out their prayers to him, Mary Ann Calame told me, it was only the day before, that some of the girls had asked for the use of a corner in the garret, not occupied, and enquiring of them for what purpose they wanted it, with some hesitation and tenderness they said, they wished to have a little *bye-place* to retire to, for they felt as if they must in that way seek and pray to the Lord. Mary Ann has given them the use of the closet in a chamber she has at the Institution."

When J. and M. Yearly visited Locle in the 8th month 1833, they found M. A. Calame rather oppressed with the weight of the concern, yet still full of faith, and daily dependance on her great and holy Helper. A few young women were educating for governesses in her house, and there were 250 children in the Asylum, which appeared to be regulated in a very agreeable manner. They seemed

remarkably cheerful and happy, and full of affection for their benefactress. "We were informed," says the Memoir, "that although many of them have been taken from the most depraved class in society, yet, that very few instances had occurred since the Asylum was provided, of any having been sent away as incorrigible; some of the vagabond boys unaccustomed to restraint, have at times run away, but it seems as if they had been still the objects of providential care, since they were brought back in a better disposition of mind, and with good desires for the future. One of them, aged twelve years, fled to Neufchatel, where not knowing what to do, he addressed himself to a friend of M. A. Calame's, who sent him back with a note, intreating that he might be forgiven. This intercession was unnecessary; for his adopted mother no sooner saw him arrive, than imitating the father of the prodigal son, she ran to meet him, and embraced him many times; afterwards came her admonitions, but these were so full of tenderness, that the boy was sufficiently punished by the shame and regret he felt, in having caused pain to his tender benefactress.

"We had a very affecting parting with our beloved friend, and were never permitted to behold her again. She was seized with dysentery on the 17th of 10th month 1834, from which she believed she should never recover. Although at times in great agony of body, her soul was filled with enriching peace. She had much conversation with her beloved friend M. Zimmerlin, and committed the institution to her superintendence; encouraging her to believe she would be strengthened for the task. For twenty years they had been bound to each other in the closest bonds of friendship and religious unity of spirit, so that she considered, it would be a blessing to the Asylum to have it continued on the same foundation on which it had been raised; daily dependance upon the providential care of Him who is a father to the fatherless. She imparted counsel to the various individuals of her household, and had interviews with several others interested in the cause; and being perfectly sensible to the end, the words which fell from her lips were a source of comfort and support to her sorrowing Friends under the heavy affliction which awaited them.

"She continued only five days from her first attack; and a short time before her death was favoured with perfect ease of body, truly enjoying the prospect of her speedy release, that she might for ever be united unto Him, whom, "not having seen, she loved" and *hail* endeavoured to follow and obey, according to the manifestations of His will in the secret of her soul; and although deeply sensible of her many failures and infirmities, she could rely with firm dependance upon her blessed Lord and Saviour, and through his propitiatory sacrifice, offered for her sins, she was prepared to meet him with "joy unspeakable and full of glory."

The day of her interment proved extremely wet, yet the company of mourners was unprecedented in the small town of Locle. Many friends came from a distance, and after her own immediate family

and household, she was followed by her 250 weeping children, with their masters and mistresses, not any of whom could be persuaded to remain at home, notwithstanding the inclemency of the weather; the inhabitants of the place also generally attended, and many hearts were deeply prostrated before the Lord.

"M. Zimmerlin is remarkably supported, and enabled by her Divine master to continue the Institution on the same footing upon which it was established; and the family of her dear deceased friend seem very desirous of affording her every assistance, as well as several other persons who reside near, and are interested in the cause. There is also a Committee nominated by M. A. Calame, composed of those friends who have rendered service to the funds of the Institution, and who are very desirous that it may still claim the attention of the benevolent in this country, reverently believing that a blessing is still in it."

We shall conclude our extracts from this interesting little pamphlet by the following passage from one of M. A. Calame's letters, dated Locle, 3rd month 1831.

"I have felt thee my beloved Friend, at times near to my soul, which has had to pass through a desert land; but thanks to the Lord, I am in some degree delivered, and the peace of Jesus again renders me happy in the midst of the daily trials I am called to experience. One, at the present time, is the state of want to which my large family is reduced; so that I have been obliged to-day to borrow a small sum, in order to pay the bill for bread for my children, after having emptied my own purse; but calling to mind what the Lord has reserved in thy hands, I have decided to draw for it, and this will relieve me for a time from the state of trial in which the Divine Master has thought fit I should be placed.

"I cannot have the advantage of the interest of the Legacy, until the 5th month.* The question was,—what is to be done until that time? for in the sorrowful state of commercial affairs in our mountains, our work affords no means of support for my 236 children; notwithstanding, I have been able to provide till the present moment, and this is the first time since we met that I have come short in my means. The Lord, blessed be his name! has not suffered me to fall into distrust. I have had regard to his infinite bounty, and the remembrance of what your kindness has kept for me in England, has been brought to my mind with this encouraging language, "*Confide in the Lord thy God.*" For some time past provisions have been very dear, and all our resources from industry have nearly ceased. The lace produces nothing for us, and all the sewing and knitting is necessary for the use of the house; so that like the young ravens, my children wait for their nourishment from their heavenly Friend. In the midst of these trials, I have had to endure blame, calumny, and contradiction, of every sort; these strokes are hard to the natu-

* A Legacy left to the Institution at this time of £100 per annum.

ral part, but very good for the soul; and in being enabled to bear them, I bless the most High, endeavouring to rest in true silence and tranquillity before Him who has given me to comprehend that it is His Divine will that the work of sanctification should be effected in us. In this total surrender of myself I have found peace, desiring nothing but that the will of our Divine Master may be accomplished in us and by us to the glory of his name. It is thus that my friend M. Zimmerlin and I go on from day to day; these pass quickly over, yet it seems to me that the day of heavenly rest is long in coming, for 'blessed are the dead who die in the Lord;' but I dare not ask for this sooner, since it is doubtless in the Lord's mercy, that he keeps us here below; and I feel sensibly that I am very far from being dead to all earthly things. May the Lord put it into thy heart to ask in thy retired moments that thy poor Friend of the mountains may become so passive in the Divine hand, that He may perfect this work to his own eternal glory.

My large family is blessed. Every year it improves sensibly; the *exterior* is in order, and I trust the *interior* is kept in dependance upon Divine help,—the instruction is well conducted and the education as good as can be expected in such a multitude, yet far below my desires."

FAITH AND WORKS.

"The Doctrine of *Assurance*, which, of late, has become so popular among the valetudinarians, who flock to the sea-bathing villages in our Frith," says the *Paisley Advertiser*, "whether orthodox or not, is assuredly, one of the most comfortable for all fearless and impudent sinners. Last summer, the Rev. Gentleman who has most successfully expounded this doctrine, and distinguished himself for zeal, in proselyting the chance visitants of his parish, happened to get into a keen controversy on the subject of Assurance, with a ferryman, while crossing one of the lochs in his neighbourhood. John, (the boatman,) had a mind of his own, on the question, and felt proud to discuss the nice point of Faith, with his pastor. The latter, with his usual fervour, unfolded his views, and marshalled forth his arguments all, as the satirist has it, "weel nailed wi' Scripture." John found the talk all against him, and tried, in vain, to thrust in a word—but no; reason followed after reason, illustration clustered about illustration, and quotation thundered after quotation, unceasingly. Despairing of being heard on his native element, (they were half across the ferry by this time,) John rested on his oars, and let the boat drift a little out of its course. "Pull away, John," cried the Minister, "the boat's drifting." "I see that," said John; "but can ye tell me wi' whilk o' thir* oars I should row; for the tane I ca' *faith*, and the ither *gude warks*?" The pastor smiled; and John,

* With which of these oars,

seeing his advantage, followed it up. "Deed, Sir, ye may lecture, and better lecture about the virtue of Assurance, and the worthlessness of Works, till the sun gaes down; but just look at me and my boat, and I'll put the subject in a clearer light than either langnebbit words or beuk-learning has ever done. The oar in my right hand I call Faith—that in my left I call Gude Works. Now, Sir, gin I pull wi' Faith only, awa' the boat gangs round and round to the tae side, but dis na gang an inch forward. Gin I tak them baith, however, and pull wi' a' my heart and strength, the boat cuts through the water like a steamer, and reaches the other side in a jiffey! Noo for the moral, and application therefore," quoth John exultingly;—"a man's soul may be likened to this bit coble—and before it makes ony speed towards its last mooring-place, it maun hae twa oars—an o' Faith and an o' Gude Works—and baith maun be pulled in nae feckless fashion. For ye have seen that, if either the ane or the ither be used singly, the boat may taigle and pouter about lang enough, at the mercy o' wind and wave, and yet never budge out o' the bit. It may be lost in the trough o' the sea o' utter damnation, but 'deed, Sir, it has sma' chance o' ever touching the shores of salvation. Disna that ding the feet frae Assurance, Mr. ———?"

SOUTH SEA ISLANDS.

The following particulars relative to the present state of these Islands have been chiefly obtained through the medium of communications from a Missionary from Tahite, J. Williams, who returned from thence in 1834 after having been engaged in that field of labour for nearly eighteen years.

After alluding to the painful accounts of the state of the people in those Islands (arising in great measure from the prevalence of civil wars and the introduction of ardent spirits) he remarks, "In all the lamentable defections from Christian doctrine and purity, that have taken place among us, I have never heard of *one* individual that has ever thought of returning to the worship of their former gods." After speaking of the correctness of former statements, he says, "The work of turning, civilizing and Christianizing a barbarous people, is exceedingly great, and the difficulties connected with it various and formidable. But what has taken place ought not to discourage us in our work of faith and labour of love. Christianity imposes great restraints upon a people who have been habituated to the unrestrained influence of passion; this was restrained while the excitement of novelty lasted, but as soon as that subsided, these restraints became irksome to all whose hearts were not influenced by principle, and they were glad of opportunities to shake them off. Add to this the conduct of those from civilized countries, who from time to time have visited the islands. We are happy to make some very honourable exceptions, but generally speaking the conduct of visitors

has been such as to inspire the people with a contempt rather than respect for the Christian religion; and in some of the stations there has been an overwhelming inundation of wickedness. Above all the introduction of that baneful and devastating evil, the use of ardent spirits, has vastly increased the evil, and thus the altered state of things may be accounted for. Where one of the communicants was excluded for any other crime, ten, twenty or more were separated for that of intemperance."

At a meeting of the Missionaries at Tahite, the formation of Temperance Societies was proposed and agreed to. The arrival of some of the publications of the British and Foreign Temperance Society, forwarded by the Directors, gave a stimulus to their exertions at this crisis, and the brethren returned to their respective stations to endeavour to carry the plans into effect. "The good Chief of Papara, Tati, with his people, entered into the proposition of their esteemed Missionary Mr. Davis, and in a very short time they had *three hundred and sixty* members in their *Papara Temperance Society*. The vacant seats in chapel began again to fill, the schools were well attended, and attention to religion revived; the happy state of things prior to the introduction of ardent spirits re-appeared. This gave the people so much delight that they called a meeting of the inhabitants of their populous district, and came to an agreement among themselves, that they would not trade with any vessel or boat that should bring ardent spirits to their shores.

The chiefs and people of other districts seeing the favourable results of abandoning the use of that destroyer of human happiness, began to follow the good example; and before I left the islands, the effect had been so great, that instead of an importation of rum to the almost incredible amount of 12,000 dollars, which had been the case at Tahite, during the previous year, not one-third of that quantity had been thus expended, during an equal period, since the formation of our Temperance Societies.

"Since my arrival in England, I have received letters from my esteemed brethren containing the most pleasing intelligence in reference to the beneficial effects that have resulted from the Temperance Societies."

After farther details on this subject, the writer adds, "About two months ago, Captain H.— brought a passenger from the colony (New South Wales,) with several casks of spirits; he was *not a low-eeid to land any here*; he took it to the Leeward Islands, where he is now disposing of it. Thus the cloud is dispersing which shed a temporary gloom over our labours, and the day star again arising, animating our brethren in their exertions, and cheering the hearts of the friends of that interesting mission.

"Prior to the introduction of ardent spirits the people were making very rapid improvement in habits of industry, in the erection of neat and comfortable dwellings, in the preparation of oil and arrow-root for the purpose of purchasing European clothing for their wives

and children, these praiseworthy and useful employments were in a measure suspended as the pernicious habit of drinking increased. The energies of the people were directed to the means of obtaining spirits, and instead of devoting the proceeds of their diminished labour to procuring articles of clothing for themselves, their wives or their families, they actually (hundreds of them) sold the clothes they had obtained, with those of their wives and children, to obtain that to which they had become so much attached.

“Notwithstanding these disadvantages, the people have been rapidly advancing in the arts of civilized life, and rising into commercial importance. There is a number of small vessels, from twenty to thirty-five and forty tons, built among the islands by the natives themselves. Paofai, the Secretary of the Tahitian Auxiliary Missionary Society, and his brother Hitoti, lately built a small vessel, with which they entered into an agreement with the Commander of an American vessel to supply him with a certain number of pearl shells; they filled the vessel, and in less than three months cleared about £300. There was one drawback to the interest of the circumstance, *they were obliged to take five hundred dollars' worth of American rum*, or filthy stuff called by that name, in part payment for the shells. These two intelligent chiefs have since joined the Temperance Society, and it is hoped from their good sense, from the interest they take in the welfare of their country, as well as from religious motives, that they will continue to countenance the utter abandonment of that deadly evil. The Queen (who unites her efforts in this good cause, and has also joined the Temperance Society,) has two vessels about thirty-five tons each, which she employs in the same way. Several of the chiefs have small sugar plantations.

At Eimeo they make several tons of rope in the year, and dispose of it to whaling and other vessels touching there.

In one division of the Tahitian mission, containing eight stations, the abandonment of the use of ardent spirits has been accompanied with a revival of attention to divine things, whether this outward attention will be accompanied by a revival of vital godliness, time will declare.

Some of the Islands have not recovered their former state, and are still in the vortex of dissipation, but some desires appear to be awakened, to act upon the principles of the Temperance Society, which, when adopted have invariably led to beneficial results.

More recent intelligence from Tahite, mentions, that the brethren are encouraged by the diminished use of ardent spirits among the natives: and the increased attention to the means of instruction. A letter from a Missionary now on that island, dated Tahite, December 15th, 1834, states, “The Temperance Societies formed at the various stations have been productive of much good. In April last a law was enacted to prohibit the importation of all spirituous liquors. It has proved a most happy circumstance for the Island. Though

there is yet much that we have cause to deplore, we rejoice at the consideration that the evil is greatly lessened. In August, at a meeting of the principal people of Tahite and Moorea, it was proposed by the Queen, and agreed to by *all* parties that in future all should attend the house of God on the Sabbath."

When J. Williams returned to England, he brought with him from Raratonga a youth named Tepau, about 19 years of age. He is a petty chief in that island having a portion of land with the inhabitants, under his authority. Tepau was for a considerable time in C. Pitman's school in which he assisted. He is able to read and write tolerably well and can read his own language with fluency. J. Williams brought him in order that he may assist him in correcting the translation of the Scriptures which he is now executing.

In the fourth month (*April*) last, two other youths arrived in England with Captain Green. Ra, aged 17 from Raratonga, and Moana aged 16 from one of the Marquesas. Ra was in J. Williams's employ at Raratonga, manufacturing ropes, &c. and afterwards accompanied him to Huahine where he stayed three or four months when Captain Green touched at that place, and Ra wished to accompany him to England.

Moana is a chief of one of the Islands into which the American Missionaries attempted, without much success, to introduce Christianity. It appears that Moana was dissatisfied with the treatment which his people gave those Missionaries and determined to leave them on that account. The London Missionary Society have occupied this Island by sending two Missionaries. The Natives are Cannibals.

These three youths are now attending at the Central School of the British and Foreign School society in the Borough Road to gain a knowledge of the English language of which they are almost entirely ignorant.

NOTICES OF DANIEL WHEELER AND SON, JAMES BACKHOUSE, AND
COMPANION.

By recent letters from Sydney, New South Wales, we have heard a favourable account of the health of our friends Daniel and Charles Wheeler, James Backhouse, and George Washington Walker. They left Hobarton together, in the *Henry Freeling* the 11th of the 12th month (*Dec.*) 1834, and after some signal deliverances during the voyage were favoured to reach Sydney in safety the 20th instant. They continued to hold their usual meetings for worship on board the vessel, after their arrival in the Cove, several persons went out in boats to join them, and appeared to feel the privilege of thus mingling in Christian fellowship. Our friends met with much kind attention and formed many acquaintances among the influential classes, both with regard to station in society, and religious character. They had a public meeting for worship at Sydney,

which was largely attended and proved a satisfactory opportunity. Soon after their arrival a meeting of the Temperance Society lately formed at Sydney was held. It includes between 4 and 500 members. They found a number of serious and philanthropic persons in that colony prepared actively to promote the establishment of schools on the British system. A select number of these formed themselves into a society or provisional committee, entitling themselves the "Australian School Society." A public meeting was convened for the purpose of inviting the co-operation of the Inhabitants generally. The object for which the meeting was called, not being distinctly expressed, a party inimical to the introduction of Scriptural instruction into any system of education, attended to thwart the views of the Committee, which were well known to be the establishment of schools on the British and Foreign system. The individuals composing this party, endeavoured to introduce discussion on the general principles of education, but a resolution dissolving the meeting was at length carried, to the effect "that it was the intention of the persons who convened the meeting to convene a meeting of the Friends of the British and Foreign System," &c. The friends to this measure then remained and it was concluded to adjourn to the ensuing week. J. Backhouse was called to the chair on this occasion, and though there was much excitement and debate, he was favoured with discretion to act so impartially and with so much equanimity of temper, as apparently to satisfy all parties. The subsequent meeting went off well. A Society was duly organized, and arrangements were in progress speedily to commence a school on the model laid down in the Manual.

The last date of the letters was the 4th of 2nd month (February) when the little company were all about to set out for the Penal Settlement at Norfolk Island, where J. Backhouse and G. W. Walker proposed remaining until an opportunity offered of returning in a Government vessel to the colony of New South Wales: Daniel Wheeler and his son, intended proceeding from thence direct to Tahite.

Norfolk Island is situated in the South Pacific Ocean about 100 miles East of Sidney in New South Wales, being in East Longitude $168^{\circ} 10'$, South Latitude $28^{\circ} 3'$, it is about 15 miles in circumference, was first discovered in 1774 by Captain Cook and at that time it was uninhabited: the soil is remarkably good, producing wheat, maize, and fruit in great abundance: it has no convenient harbour, its shores are rocky, and difficult of access, hence the most refractory of the Convicts from Port Jackson have been sent here; the population is about 1000.

TEMPERANCE.

The admirable effect of Temperance Societies in leading to a complete change in the habits of the people is strikingly exemplified

in the improvement that has taken place in New England within the last ten years. When those excellent principles were first brought into notice, ridicule and opposition presented a formidable barrier to their adoption, but steady perseverance, founded upon a conviction of the importance of the object, triumphed over prejudice, and the result has been so entirely satisfactory that a highly respectable individual from the state of Maine informs us, that *there* the work may be said to be accomplished. Public feeling is so much in accordance with the principles thus advocated, that a law has passed by which any innkeeper or retailer of spirits, in whose house a person is discovered intoxicated, may be fined 300 dollars, and the person found in such a state, is liable to be committed to prison.

ON THE RIGHT DISTRIBUTION OF PROPERTY BY WILL.

Although Testamentary arrangements may be considered rather as matters of *private* concern than of *public* importance, yet as there are few duties, the right performance of which involves more deeply the peace and comfort of society, in its domestic capacity, the subject appears to lose its character of individual interest, and to assert a just claim on general attention. How fatal to the harmony and temporal well-being of families, is, too often, the neglect of a timely and equitable distribution of property by Will. A small work recently published upon this subject appears to me to merit our cordial recommendation. It contains much valuable information on the making of Wills, on the manner in which an Intestate's property devolves, on the laws affecting entailed estates, and on the statute of Mortmain. It is entitled, "Testamentary Counsels, and Hints to Christians on the Right Distribution of property by Will. By a retired Solicitor." Published by Hamilton, Adams, and Co. Paternoster Row.—price 3 shillings.

SCHOOL FOR CHILDREN OF COLOUR AT SPANISH TOWN, JAMAICA.

By a letter from that active and zealous friend to the cause of education, J. M. Philippo, we have received some satisfactory information respecting this institution, which is now designated the "Jamaica Metropolitan School." The letter, dated April 3rd 1835, is addressed to Robert Forster, of Tottenham, a member of the Committee of the British and Foreign School Society, acknowledging a grant of £50, voted by that society towards the new buildings. (see p. 13. 32.)

After giving the rules and regulations for the government of the school, which are almost literally those of the parent institution, J. M. Philippo says, "You will be also gratified in seeing that our committee is at length formed. The individuals composing it, be assured, are all of them among the most respectable, moral, and influential persons in the town and neighbourhood. The co-operation of them,

indeed, in a work of this description, is matter of general surprise and gratulation. You will have heard that his Excellency the Governor and the Marchioness, have each presented a donation of £10 towards the erection, and you will now perceive that they have come nobly forward as the patrons and friends of education, on the broad and liberal principles of the British and Foreign School Society. All things considered I have succeeded pretty well in my personal application for pecuniary aid on the spot, but the stream of benevolence, unaccustomed to flow in such a channel, is tardy and small. As soon as I have completed my visits I think of transmitting a list of Donors and Subscribers, but I must not omit to mention the munificent gift of three black men, two of whom were formerly slaves, and who by dint of their own industry and talents struggled through almost insuperable difficulties, to freedom and honourable distinction among the tradesmen of the town. William Bryan £10, William Gordon £10, and William Coulson £20, Donations, which, considering that neither of the individuals can read, that they were the gratuitous offering of the sons of long oppressed and grossly calumniated Africa, to promote measures so eminently calculated to break for ever the spell by which their intellects have been enthralled and bowed down, are such as to leave far behind the most splendid contributions of the affluent, and to convince the most sceptical that when the means are within her reach, the honours and distinctions of civilized society are not less attractive to Africa than to Europe. "Skins may differ but affection," and I will add intellect, "dwells in White and Black the same."

"In answer to your question. 'would it not be desirable to have a good library attached to the Spanish Town School, both for children and teachers?' I beg to say—yes—no gift can be more needed or would be more thankfully received."

The last Report of "The London Central Negro's Friend Society" states, in reference to the Girls' School at Spanish Town, "unexpected obstacles have prevented our sending out a successor to Lucy Kingdon; and the latest accounts received of the School are so increasingly satisfactory, that we are [ready to hope Eliza Newell may be sufficiently trained to the system by William Shetton, who is about to embark for Spanish Town as master of a British and Foreign School there, and who has engaged to pay some attention to the more complete organization of our school. We are very desirous of doing every thing in our power to render native agency effectual; but cannot at present speak with confidence as to our future arrangements.

"Thirteen apprentices were sent to our school last autumn to be trained as teachers; this is to us a very interesting occurrence, and we are thankful that there is such an opportunity for persons brought up in the darkness and degradation of slavery, to learn to read the wonderful works of God."

In an extract of a letter from J. M. Philippo, given in the Report,

he states, "The thirteen apprentices sent to the school by the Hon. J. J. Bernard, I am happy to say are improving rapidly. It will I am sure be truly gratifying to the Committee to know that three of them are sufficiently advanced in reading to claim the copy of the Scriptures presented by the Bible Society; this circumstance has excited such emulation among the others, that I expect in a few weeks the whole will be entitled to the boon.

"What I have said of the proficiency made by these children, I might say of all in the school. Of Miss Newell's assiduity and care I cannot speak too highly, nor of the conduct of the young woman associated with her. The whole concerns of the school indeed are managed so well, that I have not yet heard a single complaint from parents or children."

In concluding the Report the Committee observe, "It will be seen in the statement of accounts, that a little help has been given to several schools, and so very numerous are the requests for assistance in this way, and so animating is it to know that an eager thirst for knowledge, especially the knowledge how to read the Holy Scriptures, exists among the Negro population, that we hope still to be made the almoners of a bounty whose possible results baffle the powers of human computation; for, through the blessing of God, the benefit of early religious instruction reaches to generations yet unborn, and extends to eternity."

ALLOTMENT SYSTEM.

Extract from a letter from the Rev. W. Eidelman, of Wimbledon.

Wimbledon, May 4th, 1835.

DEAR SIR,—* * * * At High Wycombe, in Bucks, and at Wimbledon, the Allotment System has quite answered my most sanguine expectations. The system at High Wycombe has now been in operation for more than four years; in Wimbledon only one. In both places it has been profitable in a pecuniary and in a moral point of view. The men have worked very hard in their gardens, and, early in the spring, many of them by moonlight. Many too, who were never, previously to their having a garden, possessed of a pig, have now one or two pigs. From a calculation I have made, I consider the produce of each allotment, i. e. of a quarter of an acre, of the annual value to the tenant of at least £8. The best managers have realized £10. But a very great good resulting, is, that our gardeners are less frequenters of the beer shop. The fact is, the garden deeply interests them; and I think when men can obtain profitable and interesting employment, they are not disposed to mis-spend their time and money. The comfort to the wives and children is very great. At High Wycombe, there are ten gardens each containing a quarter of an acre. In Wimbledon twenty-eight gardens, four of which contain an eighth, the remaining

twenty-four a quarter of an acre. The Overseer of Wimbledon informs me, that the gardens in this parish have saved the rates, in the year, nearly £200.

I am confident that in all agricultural districts the Allotment System would be comfort to the poor, and profitable to the parish. Indeed, if I can obtain ten acres more for the use of the poor in this parish, I think, with the exception of the aged and infirm, we shall know very little of poverty.

To the Secretary.

Labourer's Friend Magazine.

IMPRESSMENT OF SEAMEN.

The shipowners and seamen of England will learn, no doubt with great pleasure, that the present ministry, to whom Sir James Graham's bill was transferred, have struck out all those clauses which went to give power, by legal enactment, to the exercise of impressment. The Bill in its present state omits all this, and consists only of bounties, rewards, and inducements to voluntary enlistment, with limitation of service, and protection for a certain time afterwards; all which will be hailed by our seamen as a vast improvement.

From the Patriot Newspaper.

PROGRESS OF THE ANTI-SLAVERY CAUSE IN NORTH AMERICA.

It may be known by many of our readers that George Thompson, a gentleman who had distinguished himself in this country by his lectures and public speeches in the anti-slavery cause, is now exerting himself in the same cause in the United States: the opposition he met with assumed at first a very dangerous character, and well-founded fears were entertained for his personal safety: by degrees however he collected round him the friends of humanity and justice, who had long groaned under a feeling of the weight of guilt which lay upon their country on account of the wicked system of slavery maintained by many of the States; they promised him a hearing at public meetings, and the following extracts from his journal, sent over to this country will afford much cause for gratification on account of the evident blessing which has attended his labours, and those of his friend Garrison.

Thursday, 5th of March, 1835.—At twelve o'clock, according to advertisement, a meeting was held in Dr. Lansing's Church, to form a Ladies' Anti-Slavery Society for the city of New York. The attendance was numerous and respectable. Roe Lockwood, Esq. was appointed chairman. The meeting was opened by reading the 25th chapter of Matthew, from the 31st verse to the end, by the Rev. Mr. Lillie. The chairman then introduced me to the meeting, and I spoke for about two hours. The exercises of the public meeting were concluded by an appropriate and very feeling address to the Throne of Grace, by the Rev. Mr. Winslow. The ladies then proceeded to their business, and resolved, that it was expedient to

form a Ladies Anti Slavery Society for the city of New York. A preamble and constitution were read and adopted, and officers and a board of managers appointed. The signatures of more than 160 ladies were then affixed to the constitution, and the meeting was dismissed with the apostolic benediction of the Rev. Dr. Cox. The meeting was a delightful one. I have no doubt the operations of this society will, under the blessing of God, greatly speed the progress of our cause. We want to change public sentiment. We want to send the principles of abolition into the domestic circle. We want to wake up the dormant sympathies of the serious and respectable portions of the community. Ladies are pre-eminently qualified to bring these things to pass. They can introduce the topic of slavery, and descant upon its cruelty, injustice, and impiety, when circumstances are most favourable to a cool discussion and honest consideration of the subject. They can carry the anti-slavery tract from house to house, and from family to family. They can talk with peculiar feeling and peculiar propriety of the degradation and wrongs of their sex. They can train the children around them to abolition principles and abolition works; and thus be continually sowing that seed which must bring forth a great and glorious crop. I trust the ladies of Great Britain will immediately enter into correspondence with the ladies of New York, and render them all the assistance in their power by counsel, information or encouragement. Communications must be addressed to Mrs. A. A. Cox corresponding secretary, 434, Broome-street, New York.

Proceeding from New York he attended a meeting of the Boston Young Men's Anti-Slavery Society in the Anti-Slavery Hall: the meeting was well attended from Boston: he was accompanied by W. L. Garrison to Providence.

"A friend in Providence having been made aware a few hours before of our expected arrival, had given notice of a meeting, and the Methodist church was filled to overflowing. We took a hasty cup of tea and proceeded to the meeting. Mr. Garrison made some remarks on the letter recently sent by the Baptist Board of Missions here, to the Baptists in and near London, as a reply to one addressed by the latter association to this country, on the subject of slavery. The document put forth by the American Baptists is a weak and wicked production, it is every thing the slave-holder could desire. It apologizes for his sin, pleads for the continuance of the abomination, and seeks to throw the guilt of the system upon those who lived a century ago.

After Mr. Garrison's address, I spoke for about an hour and a quarter. It was a highly interesting and refreshing meeting, and considering the very short notice, the overflowing attendance demonstrated the deep hold which anti-slavery principles have taken in the minds of the citizens of Providence.

Sunday. 15th.—In the afternoon Mr. Garrison and myself attended the Presbyterian church of the coloured people in New York. Pastor, the Rev Theodore Wright, a pious and excellent coloured gentleman. At the request of Mr. Wright, I sat in the pulpit and offered the introductory prayer. The preacher on the occasion was the Rev. Mr. Munroe, a coloured clergyman from Portland, Maine, whose name I have already mentioned in some of my former letters. He preached from the text, "Life or death all are yours." His sermon was distinguished by good sense and deep feeling. After the sermon, Mr. Garrison spoke for a few minutes. I was exceedingly struck with the extraordinary hold which Mr. Garrison has upon the affections of the coloured people. The moment he rose, every eye glistened, and a silence as profound as the grave reigned throughout the congregation. He stood for some minutes without speaking. During the pause I cast my eyes round the assembly and found that a large number were melted into tears—some sobbing, and in vain attempting to suppress their emotions. They saw before them their beloved champion. The man who for their sakes had endured persecution and braved death. The thoughts of their own fiery trials rushed into their minds. They felt inseparably leagued and identified in a common cause, and a thrill of deep sympathy pervaded all hearts. Mr. Garrison addressed

them with the utmost affection—exhorted them to put their trust in Heaven, and seek first the kingdom of God and his righteousness, then all other things should be added unto them. He introduced me as their plighted friend, and told them to repose with all confidence upon my integrity and devotion to their cause. When Mr. Garrison had ended I spoke for about ten minutes, and promised in New York a series of addresses upon topics connected with their best interests. All seemed deeply grateful. The congregation was large and very respectable. It was with difficulty we disengaged ourselves, so many hands were extended, and so earnestly desirous were they to catch every syllable that fell from our lips.

Monday 16th.—In the evening, met a very large party, principally ladies, at the house of Dr. A. L. Cox. I was never more convinced that abolition is profitable for all things. There was no silence—no nonsense—no insipidity. The cause of emancipation—the principles by which we should be sustained—the measures we ought to pursue—the prospects of our cause—all these we discussed with energy and feeling. I passed from group to group. I was first the centre of one circle, and then of another. Mr. Garrison was present. Some before prejudiced against him, were brought into contact with him, and constrained to fling their prejudices away, and repent them of their hard thoughts respecting one who deserves above every other man in this country the love and gratitude of abolitionists.

NEW YORK, April 16th 1835. I this morning arrived in this city from Providence. For the last fortnight I have been in Boston with my family. My time has been constantly occupied, a mighty work is proceeding rapidly onwards in that city, and when it is thoroughly roused it will exert a most important influence upon the cities throughout the Union. Thursday last was the day appointed by the Governor of Massachusetts for a day of fasting and prayer.—A confession of national sins, and the supplication for national mercies. I was solicited to occupy the pulpit of the Methodist Episcopal Church. The congregation was overflowing—at least four times as many as in any other church. It was a solemn, and I hope and believe a profitable season. I spoke from the 58th chapter of Isaiah. On Saturday last I delivered a lecture in the same building to the members of the Ladies Anti-Slavery Society and others, about 1000 ladies were present. A large addition was made to the number and funds of the society. During my stay in Boston a society was formed consisting of the abolition members of the various churches throughout the city. The object of the society is to harmonize the views and feelings of abolitionists connected with the churches, and consider the best means of bringing the energies of the churches to bear upon the subject of slavery. It will be a very important and effective association. On Tuesday I gave a lecture in Providence to the ladies of that city. Between seven and eight hundred were present. At the conclusion of the lecture a Ladies' Society was formed. Upwards of a hundred subscribed their names as members, and about 100 dollars were raised for the cause. In all directions the cause is advancing. It must soon become the all-absorbing question. Statesmen, orators, patriots, preachers, citizens, Christians, females, and children are all waking up. The desire to hear my lectures exceeds all description. No places that can be obtained are large enough. My letters of invitation are constantly accumulating, and other agents have to be dispatched in various directions to supply my place. I thank God I am here and that he gives me daily and hourly to see the effects of my feeble labours. Little did I ever dream of the amount of success that would crown my exertions in the cause of freedom.

SCHOOLS AT NEVIS.

The Treasurer of the British and Foreign School Society has received £15 from the Ladies Association at Bradford for these Schools.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE;

No. 8. Eighth Month, (August.) 1835. Price 4d. to Nonsubscribers.

FAILURE OF THE APPRENTICESHIP SCHEME IN THE WEST INDIES.

Facts have at last shewn that it is incumbent upon the friends and promoters of the Abolition of Slavery all over the kingdom to bestir themselves in order to prevent the appropriation of the twenty millions of indemnity to the planters, until the fatal apprenticeship clause in the Emancipation Act, shall have been repealed, by a short bill to correct and amend this act. If the planters once get our money without a repeal of that clause, the friends of humanity will either have to carry on a constant struggle against cruelty and oppression, or we may expect revolt and rebellion from the oppressed apprentices. We have now complete evidence that if the bill had been passed without the fatal clause the consequences would have been glorious.

The talented Editor of the Patriot Newspaper has placed the subject in so clear a point of view in the following article, dated July 15th 1835, that we feel it our duty to contribute to its wider circulation.

“If we may be thought to have been too sparing or too cautious, of late, in referring to the state of things in our West India Colonies, our reserve has arisen from one cause alone; the imperfect information which we possessed as to the actual working of the new system, and an anxiety to avoid subjecting ourselves to the imputation of a sweeping induction from a few partial statements. Having from the first entertained a very firm persuasion, upon no slender grounds, that the apprentice scheme must prove either fallacious or abortive, we have been surprised at nothing but the degree of apparent or partial success that has hitherto attended it. Unfeignedly should we have rejoiced to find our presentiments disproved; but the private letters and public documents received by the last arrivals from Jamaica, compel us to believe that nothing beyond a mitigation—in some cases *not* a mitigation—of slavery has been effected in that island, by Lord STANLEY’s bungling apprentice scheme, with all the specious and costly apparatus required for working it.

Under humane resident proprietors, even the old system worked to a certain extent effectively; and it is not to be wondered at, therefore, that on particular estates, the apprentices are found working better than they did as slaves. We believe it to be entirely the fault of their masters, that this is not generally the case “If” says a private letter now before us, “the managers of properties would give

fair play to the new system, it would work very well. An attorney and his overseer in —, have, I think, given it a fair trial. A fair offer was made to the people for their Saturday; the agreement was kept up; and a large crop has been taken off five or six weeks sooner than the usual time; and the people on that property connected with my church, express their satisfaction." But this is, unhappily, an exception to the general practice. How could fair play to the apprentice system be looked for at the hands of the petty tyrants who have been brutalized by the possession of that irresponsible power of which the Emancipation Act was designed to deprive them? The same letter states, that the old system is still substantially adhered to, and as little regard paid to the new system as possible. First, the half Friday allowed by law to the apprentices, is almost universally withheld. "The planters will not give it up; and if the apprentice complains, the overseer is at no loss to frame a complaint against the apprentice, which subjects him, perhaps, to a flogging, or the tread-mill, and working so many half Fridays, or whole Saturdays, as they please." Thus the slave is obliged to surrender his rights; and, in many cases he is still allowed no other day than the Sunday to market and work for himself. On one estate, the property of a most respectable firm in London, to whose humane intentions our Correspondent bears honourable testimony,—but, alas! what avail the intentions of non-resident proprietors?—a gang of about fifty females were worked in chains for twelve days "during the passion and Easter weeks." Report says they had refused to comply with certain terms offered to them for their Saturday. The stipendiary magistrate of the district, on being appealed to, decided in favour of the apprentices. On this, some of them were taken before the Governor, and another stipendiary magistrate was sent for from Spanish Town, who proved more pliant. "What induced him to sentence these poor people to be worked in chains," says our Correspondent, "is best known to himself. I hear that the people still refuse to give up their Saturday. This estate I always considered as the best managed property in this district."

The stipendiary magistrates are, unfortunately, with very few exceptions, by far too intimate with the overseers to do justice to any complaints brought against them. Their situation must be admitted to be one that exposes them to strong temptations and a severe trial of integrity; and those who left this country without the requisite moral qualifications, are not likely to have their principles improved by mingling in a society of mercenaries and libertines, by whom marriage is deemed a disgrace, and the complexion of the skin the only standard of right. The *Jamaica Despatch* of May 5th (not an anti-slavery paper) contains the following statement, which appears to furnish a flagrant specimen of the doings of some of these specials.

"A few days ago a sailor, a free black man, was taken up at Manchioneal, and sent to Kingston by one of the droggers, to be handed over to the public authorities of the city, on his arrival; but no charge whatever was preferred against

him by the magistrates at Manchioneal. The paper, by virtue of which he was brought here as a prisoner, for warrant it was not—was handed to the police officer by the owner of the drogger. Upon what ground, the special magistrates committed this man to the penal gang, until he proves his freedom, we have yet to learn; but he was seen working yesterday morning in the public streets, with a chain round his neck."

There can be no doubt as to the gross illegality of this conduct, as no man can now be required to prove his freedom. The Abolition Act lays the onus of disproving a negro's freedom upon the person claiming him as an apprentice. But we are assured that numbers are held in bondage by individuals who can substantiate no such title, and who can consequently lay no claim to the compensation money. Here is another specimen of the special magistrates.

"The Messrs. — have, to their honour, just sent directions for a Dr. B. to be discharged from their estate in —, for his disgusting conduct and indecent exposure of a married woman, a member of the — church. This he did when the woman was insensible, and witnesses informed the husband of it. The stipendiary magistrate asked the husband if 5*l.* would pacify him. He refused it, and B. was indicted. The jury threw out the bill, *as usual here in such cases* and now the magistrates have put the husband to his oath, that Dr. B. did not offer him 5*l.* True; but B. the magistrate offered 5*l.*; and I wrote to inform him that money would not settle the matter. He is now, I believe, in England. These men want to make the proprietors of the estate believe that the whole is false. The fact is, *the attorney on the estate is a magistrate, and was a violent Colonial Church Unionist.*

In the interior and remote parts of the island, the grossest oppression and cruelty are practised with little or no check from the magistracy. "One of my people," writes a Missionary, "in a remote part, was sentenced to three months imprisonment for holding an *unlawful religious meeting in an unlicensed house*. He has just served his time in jail. This was done by order of the overseer, who found that praying was a hinderance to his plans. He is in the practice of getting young females to dance at his house in the evening. . . . Thus, a brothel is legal, a house of prayer illegal."

The Anti-slavery Committee have put forth a circular containing some other specimens of the working of the apprentice scheme in Jamaica. Among these we find a Mr. Kennedy indicted for shooting an old woman:—the grand jury ignored the bill. A Mr. Portland shot an old negro for not walking faster: verdict, manslaughter, and the sentence, nine months' imprisonment! A Mr. Mouchette caused one of his negroes to be torn by dogs, for going off the estate to bury his wife, he was convicted, and fined 100*l.* currency. A book-keeper, named Brackenridge, was tried for the murder of one negro, and an injury done to two others, by shooting at them through the door of the hut, where they were assembled singing hymns. Several cases of dying, from the effects of flogging, are reported. In fact many of the so-called apprentices finding their situation

worse than before, openly declare that they wish the 1st of August had never come.

In Demerara, Dominica, St. Kitt's, and other colonies, things would seem to be even worse than in Jamaica. In Demerara, "the Governor and the slave-owners are at daggers drawn," and "the slaves are worse off than ever." In Dominica, "there is not the least change for the better towards the apprentices; every thing is going on in the same old way." Of seventeen colonial special magistrates in this colony, all but two are owners, attorneys, and managers, and have received their appointment for the parishes in which their estates lie. Under the pretence of law, they may now therefore use the cart-whip *ad libitum*.

"Our stipendiary magistrates," says a letter from this island, "seem to have come but for the purpose of punishing the negroes: they are completely in the interest of the planters. The employer who chooses to have his apprentice flogged, or otherwise punished, needs but bring him before the stipendiary magistrates, make a charge, and have it supported by some wretch; sentence such as he desires, is immediately pronounced; the accused may allege whatever he may think proper in defence,—he is seldom, if ever attended to."

"I often feel for those unfortunate people who are brought from the estates before the stipendiary magistrates, to be accused and sentenced: for the least fault imaginable, the *manager receives the magistrate's warrant* to punish his apprentice, either by flogging or confinement, or he is flogged in the public marketplace, or sent to the chain gang."

In St. Kitt's, six out of the eight special magistrates have given permission to flog the small gangs on estates, both male and female. "The planters," it is said "have found the system of apprenticeship, as now administered, so little different from slavery that they are determined to cling to it!"

There are, no doubt, some honourable exceptions to the general conduct of the stipendiaries. From the abuse which the *Jamaica Despatch* pours upon Mr. BOURN for committing a Mr. Mc LEAN to the House of Correction for assaulting an apprentice, we infer with pleasure that he is doing his duty like an honest man. The *Despatch* speaks of his conduct as "unheard of in Jamaica:"—affirms, that, as a special magistrate, Mr. BOURN's jurisdiction does not extend beyond *complaints between master and apprentice*; the duty "might have been performed by the magistrate who is in charge of Clifton Mount Estate, without subjecting the young man to so much degradation and inconvenience;" and it is added, ingenuously enough, that "if bail had been taken, in the first instance, for Mr. Mc LEAN's appearance, *this matter might never have been heard of.*" Most likely; but we wish to hear more of it.

As a measure of present relief to the negroes, it is evident, then, that the apprentice scheme has proved wholly delusive; and the twenty millions have been voted in vain. The transition from slavery to freedom, whenever it comes, will be just as extreme and as violent a change to all parties, as it would have been if, on the first

of August last, all the negroes had been unconditionally emancipated. No steps are being taken to fit the apprentices for a larger measure of freedom.

"We hear of iron collars and the cat," says the *Jamaica Watchman*; "the triangle at the junction of roads in the most populous parts of villages may be seen; but not one word about the establishment of schools for the education, or of catechists for the religious instruction of those who, we are gravely told, are uncivilized demi-savages. With some few honourable exceptions, we know of no inducements which have been held out by masters or attorneys to cheerful and continuous labour. The grand means of civilization and of promoting industry, is the cat. That and the triangle are to teach the ignorant their duty towards their God and their neighbours,—to point out the necessity of cheerful and regular labour, and the advantages of industry, sobriety, and frugality. Every divine precept, every moral duty is to be impressed on them by means of this all-potent regenerator. Mental improvement and bodily exertions are to be the results of a frequent and vigorous application of the cat. Pain of body is, in this enlightened age, the method adopted of producing intellectual advancement. In a word, the negro is to be raised to the dignity of a free man, and fitted for the enjoyment of the rights and privileges of a denizen of England, by means of the triangle and the cat. This is the mighty experiment which is being tried in Jamaica; with what chance of success may be readily inferred from the result which attended it during the continuance of the slave system. Whether we look at the law or the practice, we can see nothing to induce a hope that the apprenticeship will prove beneficial to the negroes. The few who have endeavoured to make it what it really was intended to be, a probationary state, and to actuate the labourers by a more worthy motive than the dread of the lash, have been reviled, and abused, and ridiculed, and calumniated in every possible manner, and are only encouraged to persevere by the consciousness of the correctness of their views, and the success which, notwithstanding all the opposition, has attended their exertions. Well will it be for Jamaica, if, before it be too late, their example is followed, their plans adopted."

We are wrong, however, in saying that no steps have been taken to provide against the termination of the apprentice scheme: but what are they? Meetings have been held at Falmouth and Morant Bay, to promote the importation of European labourers, to colonize the fertile lands of the interior, for the purpose of cultivating coffee, ginger, and other minor products. The Resolutions passed at these meetings assert the entire failure of the transition scheme. Thus we find it Resolved, by the meeting held at Morant Bay, April 9th, to form "the St. Thomas-in-the-East Agricultural Immigration Society:"

"That, as, in their present state of modified bondage, the apprenticed labourers work only from compulsion, it is not in reason to be expected that they will suddenly assume habits of laborious industry when that compulsion shall have ceased.

"That, considering the natural habits of our half-civilized peasantry, we cannot contemplate, without horror, the approach of a period which is to let them loose from all artificial control and restraint, uninfluenced towards us (with few exceptions) by any moral attachments, and regarding only the gratification of their own vicious and slothful propensities.

"That it is evident to this meeting, that the only means by which the colony can be preserved from anarchy and ruin, when the period of compulsory servitude shall have passed, is the adoption of immediate measures for increasing the num-

ber of its labouring population, by introducing and settling on the elevated lands agricultural labourers from Europe."

The Falmouth Resolutions (May 4) are in a similar strain:—

At a public meeting, held at the Court House, Falmouth, on the 4th instant. the following Resolutions were unanimously agreed to :

"Resolved,—That nine month's experience of the apprenticeship system having verified the worst anticipations of all practical men of its unprofitable working, this meeting can no longer shut their eyes to the alternative, that the cultivation of the staple productions of the island must shortly be abandoned. For that notwithstanding the most propitious seasons which could be desired, and the advantage derived from former years' labour, the present sugar crop does not promise to be even an average one ; occasioned solely by the very small portion of labour obtained from the negroes since the first of August last. That the whole work now got from the apprentices, even with the *liberal hire* (!!) paid for their own time, is confined to the manufacturing the crop, to the total neglect of the cane and grass fields. That the usual field of plant has not been established, nor have the ratoon canes been duly attended to. That the falling off in next year's crop must be necessarily serious, and, the evil increasing annually, the natural consequence must be the gradual throwing up of the sugar plantations, notwithstanding assertions to the contrary on the part of inexperienced persons who flatter themselves with false hopes,

"Resolved,—That, in the opinion of this meeting, the only chance of preserving the island from destruction, is offered by the settlement of white families in the interior, where the climate is so temperate, that Europeans could perform all the labours required in cultivating provisions, coffee, ginger, and the minor products ; the males would, in due time, form a valuable body of police ; they might occasionally be employed on sugar estates and other plantations, and afford a valuable example of industry to the apprentices, and would pre-occupy those lands which, if left waste, would be resorted to by all the idle and dissolute of the negroes, when the period of absolute freedom arrives."

The "impoverished state of the country" forbidding the hope that the island revenue can bear the expense of importing emigrants, the aid of the mother country—the further generosity of credulous JOHN BULL—is to be invoked for this object!! Modest proposal.

What is to be done? Withhold the twenty millions? No; pay them, and abolish at once the apprentice scheme, which the planters own to be unprofitable, and which they have themselves frustrated. If this is not done, we tell the proprietors of West India estates in this country, that the compensation money, which might be an ample indemnification to them, nay, a pure *bonus*, will, through the knavery and recklessness of their overseers and managers, be all swallowed up in the profligate and improvident mis-management which is still persisted in at their cost, as well as to the maddening of the disappointed negroes. The apprenticeship system, now in operation, is a gross fraud upon this country; and, as it has all the vices, so it will entail all the ruinous consequences of the old system. It detains on the estates a superfluous and unprofitable amount of labour;—it discountenances all mechanical improvements in cultivation, all saving of manual labour;—it perpetuates at once the most wasteful husbandry and the most enormously costly system of management;—it precludes all social improvement;—it plants with the whip, and it reaps crimes and curses.

We understand that Captain Hindmarsh, of the Royal Navy, is to be appointed Governor of the New Colony of South Australia. This appointment will be creditable to the Government, and advantageous to the colony. Captain Hindmarsh, besides being a distinguished officer, is a man of enlarged and enlightened views, and of a humane and conciliatory temper; and he will owe his appointment, not to patronage or favouritism but to his personal merit and peculiar fitness for the important duties he will have to perform in establishing the new colony. The scheme of the colony appears to be approved by men of all parties. "The plan upon which the new British province of South Australia is to be colonized has received the sanction of some of the most distinguished statesmen of the day. To Lord Howick belongs the honour of having been the first to give practical operation to the principle of selling the colonial lands at the disposal of the crown, and of employing the proceeds of the sale in conveying voluntary emigrants to the colonies. Seconded by the enlarged views and accurate science of Mr. John Shaw Lefevre, Lord Stanley, as Secretary of State for the Colonies, proposed to bring in a bill for the colonization of South Australia upon this principle. Mr. Spring Rice, on succeeding to the Colonial Department, took up the plan with his characteristic promptitude and intelligence; and the bill for erecting South Australia into a British province passed the House of Commons, with his sanction and support. It passed through the House of Lords under the shield of the Duke of Wellington; and it received the royal assent on the last day of the last session of Parliament. On the change of government, Lord Aberdeen declared his intention to give full effect to the Act of Parliament, and Mr. Hay applied his long experience and great talents for business in removing the practical difficulties which interposed. Another change of Government created no delay; and the first act of Lord Glenelg, as Secretary of State for the Colonies, was to Gazette the Colonization Commissioners, for South Australia."—*Preface to Colonel Torrens's Colonization of South Australia.*

The Colonization Commissioners have now issued their regulations for the disposal of land in the new province. By these regulations the settler is charged one pound per acre for his land, and for the passage of servants or of labourers for cultivating it. The passage money is estimated at £15 per head; and therefore £90 will purchase ninety acres of land in fee, and at the same time pay the passage of six labourers. To small capitalists having grown-up children willing to work, and not able to pay for their own passage, the advantage of this arrangement will prove very considerable, and will far exceed the advantages which they could secure even were they to obtain land for nothing either in Canada or in New South Wales. In Canada it costs a settler about £4. per acre for clearing his land before he can bring produce to market; whilst in

Australia the settler turns his flocks upon the open pastures, and obtains the finest fleeces in the world without the cost of cutting down a stick.

In New South Wales the advantage of a free grant of a farm of ninety acres would be of much less value to a small capitalist having six grown-up children or indentured servants to take out, than the advantage in the new province of obtaining a free passage for his family by the payment of one pound per acre for a farm of ninety acres. For, in consequence of the greater distance, it would cost more than £90, to convey a family of six to New South Wales, where they would be exposed to the moral malaria of a convict population. There can be no doubt that to the capitalist having children able to work, but not able to pay their own passage, land in the new province at one pound an acre will be really cheaper than land in New South Wales obtained for nothing.

In his recent work upon the Colonization of Australia, Colonel Torrens gives some curious calculations, founded upon official documents, showing the comparative value of the produce of labour and capital in North America and in Australia. The soil and climate of Australia are so peculiarly adapted to the production of commodities in great demand in foreign markets, that the colony of New South Wales, in proportion to its population, has a commerce four times as great as Nova Scotia, and more than four times as great as the Canadas; while it opens, in proportion to its population, a demand for British merchandise more extensive by threefold than Nova Scotia, and more extensive by fourfold than Canada. This, as has been justly observed by our able contemporary, the *Spectator*, speaks trumpet-tongued in favour of the colonization of Australia. (*Patriot*, July 15th 1835.)

POLYNESIAN NEWSPAPER.

Accounts from the Sandwich Islands, have been received, which state that a newspaper of eight quarto pages had been established there at Owhyhee. It is illustrated with wood-cuts of animals. The names of the ships that had touched at the harbour of Honalula and Oahu are given in an Anglo-Owhyhee dialect to suit the pronunciation of the natives. London, according to the new system, was published as Ladana; Bristol as Berisetola; Falmouth as Falemauta, and New Bedford as Nu Bedefoda. (*Patriot*, July 15th 1835.)

SLAVERY.

(From the *Bermuda Royal Gazette*, Hamilton, Feb. 24.)

In our last publication we mentioned the circumstance of the American brigantine *Enterprise*, Elliot Smith, master with seventy-eight slaves on board, having put into the port of Hamilton, in distress, being blown off the American coast, when on her passage from Alex.

andria to Charleston. We then refrained from further alluding to this circumstance, merely mentioning the fact. On the day following (Wednesday,) Captain Smith stated himself ready for sea, as we are informed, requesting the officers of his Majesty's customs to report the *Enterprise* outwards: they, however by the advice of His Majesty's Law Officers of this colony, declined doing so until the pleasure of his Excellency the Governor was known with regard to the slaves, as it was thought that these poor creatures should be made acquainted with the situation in which they stood, in a country, where slavery had ceased to exist. It was about two o'clock, P.M., that application for the vessel's papers was made, and the public offices close at three. In the meantime, A Friendly Society, instituted by the better description of the coloured inhabitants (a Society which is much to their credit,) learning that these unfortunate beings did really wish to be rescued from durance vile, obtained from his Honour the Chief Justice, a writ of *habeas corpus* to bring them all before him to answer for themselves, whether they would proceed with the vessel to her destined port and continue slaves, or remain here and be free. The constable with the writ went off to the vessel (then lying about 300 yards from the shore,) and requested to see the master, into whose hand the writ was delivered; he passed it to a gentleman on the deck of the vessel, and asked him to read it, who, when he had done so, observed that the document was not served in proper form, and on the constable declining to take it back, it was dropped into the bottom of his boat. The constable immediately returned to the shore, to report proceedings. In the interim the master having landed, a merchant of the town of Hamilton, who had witnessed the transaction, very kindly intimated to Smith the necessity of his regaining possession of the writ, which he fortunately succeeded in doing. The master then came into Court, and pleaded very hard that the compliance with the writ might be deferred to the following morning, but under existing and somewhat suspicious circumstances the Court was peremptory; accordingly, about nine o'clock, P. M., the whole of the slaves were marshalled into Court; there were children without a single connexion with them, who had, no doubt, been torn from the very arms of their parents to gratify man, who is ever inventing means to gain filthy lucre; there were women, too, with infants at the breast; and, altogether, they presented a scene most degrading and revolting to Christianity. It has been asserted, and we place implicit confidence in our informant, that an attempt was made to tamper with these unfortunate creatures before they left the brigantine by promising them money, if they would but say, when questioned, they had rather proceed with the vessel. But how little did the tempter reckon on human feeling (though his anticipations were very great) where such strong self interest was concerned; he little thought that the heart of the poor oppressed coloured mortal could, with freedom in prospect, beat with as anxious a joy as that of a white person for any other cause; the result proved how ground-

less were his expectations. The first man called upon was desired to stand up, and turn himself towards his Honour the Chief Justice, who plainly, kindly, and very appropriately, addressed him to this effect:—"Your name is George Hammett, you came in the brig *Enterprise*, as a slave; and it is my duty (understanding that you were kept on board that vessel against your will,) to inform you that in this country you are free—free as any white person; and should it be your wish to remain here, instead of proceeding to the port whither you were bound, to be sold or held in service as a slave, you will be protected by the authorities here; and if you do decide to remain, you will become, as I have observed, a free person, and will be punished for any breach or breaking of the laws of this colony; while, if you conduct yourself with propriety, soberness, honesty, and industry, you will meet with encouragement from the whole community—do you therefore wish to remain and be a free person, or continue your voyage to the vessel's destined port, and remain a slave?" It would be difficult to describe the sort of joy and wonderment that was depicted upon the poor fellow's countenance, unawed now by the perhaps worse than frowns of his late oppressor, when he audibly and unhesitatingly declared he would rather remain and be a free man. The whole of them were made acquainted singly with their condition, and each answered singly; when the poor little boys, some of whom were barely six years old, were kindly spoken to by the Attorney-General, and said they had no relation whatever with them, it was a most interesting and at the same time melancholy scene. Oh! that other nations would follow the glorious example of the British people in doing away the odious system of slavery, which, no matter by what political party brought about, will in after ages be spoken of as one of the noblest acts a nation ever accomplished, and one that will ever redound to the immortal honour of a Christian people. But to continue, the whole of the slaves, save a woman and her five children, declared themselves more desirous of remaining, and being free, than proceeding in the vessel. The Chief Justice gave them a parting admonition, somewhat to this effect; that they were not to suppose, because they were now free, they were not to labour, but, on the contrary endeavoured to impress upon their minds the necessity of an industrious, sober, honest line of conduct, as by their good or evil course of life they must stand or fall; and he trusted they would appreciate as they ought to do this unlooked for boon of freedom, which, by Divine Providence, had been granted to them. He also observed, that too much could not be said of the Friendly Society of coloured people, who had thus generously exerted themselves to rescue so many of their fellow-beings from cruel thralldom.

The Attorney-General then moved that a subscription be immediately entered into for the present emergencies of those now free persons, until, as he observed, "they began to feel their way, and had obtained employment." About seventy dollars was the amount collected.

The crowd assembled to welcome the landing of these people was

immense—they were received with cheers. The Court Room was filled almost to suffocation. The feeling of commiseration exhibited throughout the proceeding, by the Bermudian people of colour, was really gratifying. Those persons who had but a short time since been owners of slaves, spoke with disgust and utter detestation of the slavery system, and decried it quite as much as any Anti-Slavery Society, in the mother country could have wished, so thorough a change has taken place of late years in the minds of the people of this colony. The Court did not adjourn till near midnight, when a shelter was afforded to the now liberated people, by the worshipful William M. Cox, Esq., in an unoccupied store-room in the town of Hamilton. They have all been since, as we understand, provided for, either as domestic servants, or taken under the protection of the members of the Friendly Society, before named. (*Patriot.*)

THE SLAVE TRADE.

A new treaty has been signed between Great Britain and Spain for the more effectual suppression of the slave trade; in which our Government has at length provided for the enforcement of the obligations entered into by that of Spain for the above object by the treaty of 1817. The new treaty stipulates for the condemnation of vessels which are found, on capture, prepared for the transport of slaves, though no slaves may be found in them; and ships thus condemned are to be broken up and sold as old timber. This stipulation is intended to obviate their sale and re-employment in the same infamous traffic. The conclusion of this negotiation by the signature of the new treaty by Mr. Villiers and M. Martinez de la Rosa, which took place before the retirement of the latter from office, reflects credit on the zeal of our present foreign ministry in the cause, in behalf of which the former negotiations were closed with the late King of Spain; and £400,000 paid from our treasury to his Most Catholic Majesty in consideration of the traffic under his flag being put an end to, of which there is now for the first time a prospect. (*Patriot.*)

FEMALE EMIGRATION TO AUSTRALIA.

On Thursday, July 9th, 1835 the *Charles Kerr*, of 500 tons burden, chartered by the Emigration Committee for the conveyance of single women and families to Launceston, Van Dieman's Land, sailed from Gravesend for their destination. This consignment consisted of 240 persons, of whom about 140 are unmarried females, between the ages of fifteen and thirty years; fourteen families, averaging eight individuals each, who are all provided with a free passage by Government, and 16 young women belonging to a more respectable class of society, who pay an extra £5. each for additional accommodations and cabins in the poop, where they are entirely separated from the other passengers. Mr. Weymouth, an old and experienced

surgeon, is appointed to the situation of doctor and superintendent of the emigrants, offices heretofore filled by two persons, but in consequence of disputes occasioned by the division of authority, now filled by one. Mr. Weymouth is accompanied by his lady (who is to act as matron) and a fine family, consisting of eight girls and two boys. (*Patriot.*)

FAMINE IN IRELAND.

The state of the Peasantry in Ireland has been the standing reproach of Great Britain among surrounding nations for ages.

In a country so blessed by the almighty and beneficent Creator with abundant provision for the subsistence of its inhabitants, how does it happen that many of them are starving in the midst of plenty?

A human being is born into the world without its own consent, it discovers in time that Divine Providence has provided abundantly the means of sustenance: the earth is bringing forth food, intended for the nourishment and support of all, but he cannot obtain an adequate share of it, however willing to labour and render himself useful to those who have in some sort the monopoly of *that*, without which they cannot subsist—here must be something radically wrong—do not we see in Ireland, and it is too much the case also in England, that certain individuals have got into their possession large tracts of land, some of which they are parcelling out at enormous rents; and that this is one cause of the poverty and misery that prevail.

It is to be hoped that some spirited Philanthropists will take a map upon a large scale of those parts of Ireland where Famine most frequently occurs—mark out all the estates with the names of the Proprietors—the rents of the land—and publish all the statistical information they can procure. Societies formed for these objects might render the most essential service to that country; especially if they made all their inquiries bear upon the state of the poorer classes, the sources of demoralization, and the means of improvement.

Every man is born into the world with equal right to the free enjoyment of those things which the Creator has made essential to his comfortable existence, as air, light, water—the fruits of the earth—the exercise of his faculties and powers, mental and corporeal, so long and so far as they do not trench upon the rights and privileges of his fellow-man; but if any one sets up what he may call *his* rights and privileges, to the exclusion of his fellow-creature from things essential to his existence; it then becomes the duty of the Christian and Philanthropist to come forward and use every lawful means to remedy so monstrous an evil. Again as it is one of the first duties of every man to worship, and to conform himself to the will of God in that manner which he conscientiously believes will be most acceptable in the Divine sight, and as no man can answer for another before God, so no man has a right to interfere with another in this respect, much less to force him to contribute towards support-

ing the system of religion of any other man. The object and end of all government is the protection of every individual under it in his person, his property, the free exercise of his religion, and all his rights and privileges, and that government which fails in the accomplishment of these objects should with all speed be amended and brought back to its original intention.

We perfectly agree with the observations of the Editor of the Patriot Newspaper, dated July 29th 1835.

We beg to call the attention of our readers to the frightful picture of the condition of the people in the county of Mayo, which we have extracted from the *Dublin Evening Post*. That such a state of things should exist under the eyes of resident proprietors, is the more lamentable. Absenteeism has been, it is true, the bane of Ireland; but it has been so, because the absentee proprietors have, in too large a proportion of instances, been needy through extravagance; and, because needy, rapacious and unjust. An aristocratical spendthrift, a titled pauper, can never be other than an oppressive landlord, whether he resides on his estate or not. But there are absentee Irish proprietors whose estates are admirably managed, and whose tenants are contented and grateful. In no civilized country, however, does there seem to prevail so unfeeling and savage a contempt for the lower classes, on the part of the gentry, as in Ireland. Imagine for a moment such scenes of destitution as the present state of Mayo presents, to exist in any county of England: how would the people of this country submit to it? How would they endure it, to reap wheat, and feed on potatoes,—to starve in the midst of plenty? But, in a country where the Established Church is “not a temple, but a fortress,”—where the State clergy are not shepherds of the flock, but a political garrison,—where the poor pay tithes to the rich, but the rich are at no charge for the poor,—where, as Mr. Crawford stated on Monday night, in many parts, the rents reserved exceed the whole produce of the land—what can be looked for but all sorts of political anomalies, bringing forth all descriptions of physical and moral evil?

POOR LAWS—STATE OF MAYO.

“One of the most common items in the cant against a legislative provision for the poor of Ireland is this, that the destitution is caused principally by the absence of the landlords, and the corollary is, that if we could enforce their residence, we should not be under the necessity of invoking the aid of a compulsory or any other system. None will accuse the *Dublin Evening Post* of undue tenderness to this class of our fellow-subjects. We were not indeed amongst the number of those reasonable and considerate politicians, who would impose a tax of 75 per cent, upon their rental,—or compel them, under pain of confiscation to sell their Irish property. But while we treated this revolutionary and absurd scheme with scorn, we insisted

at the same time, that the best way to make such men as the earls of Devon, and Egremont, and Limerick, aid and assist in the regeneration of Ireland, would be the imposition of a compulsory rate, by which the lands of these noblemen, for instance, would be made to sustain the poor created on their estates. But we eschewed altogether the notion that the poverty and destitution of the mass of the people of Ireland were caused by the absence of the landlords. Without entering into a disquisition on the abstract principle, the truth of which amounts to absolute demonstration, we content ourselves with the more popular view of the subject, by simply referring to the tenantry of the Duke of Devonshire, of Earl Fitzwilliam—who, after all, can scarcely be called an absentee—and, not to multiply instances, the estates of the Irish Society in Londonderry. We believe that the occupiers of these lands will be found much better off than the tenants of the adjoining resident landlords. In truth the presence or absence of a proprietor has very little to do with the question. If the estate be well administered, the tenants are comfortable, and *e contra*. But the estates of *some* absentees are well governed—we do not refer to Lord Limerick, or Garryowen—better than the estates of some residents, such as the Bingham, of Bingham Castle, for example, in the county of Mayo.

Now in this very county of Mayo, which has been more severely visited by famine than any other county, it is a curious fact, that almost all the landed proprietors are resident [Here follows a list of the proprietors, furnished by a gentleman on the spot—a man intimately acquainted with all the gentry, and with the “political economy” of the county.]

The Church is resident, although the Archbishop—who, bating his conservatism, is a most excellent man—lives in Tuam. Lord Sligo was resident until his appointment to Jamaica. The four following Lords are absentees, but we understand the estates of Lord Lucan, and Lord Dillon, are as well administered as those of any resident landlord, and that their tenants are as well off. Almost all the remainder are resident, and particularly in those quarters where the people die of starvation.

From the same authority we give a short view of the state of the peasantry, the rate of wages, &c.

The diet of the peasantry in Mayo is almost exclusively confined to the potato. A few are able to indulge occasionally in milk, but animal food is reserved for the great festivals of Easter and Christmas. Wheaten bread is rarely tasted by them, and oatmeal is universally superseded. Their cabins are devoid of comfort, and are generally leaky and smoky. The practice of dram-drinking has decreased very much within the last fifteen years, and so have the periodical battles of parish and village factions.

The general rate of rural labourers is 8d. a day, without food: but very little employment is to be had; and where the peasant does

hold land under the proprietor, he can very rarely obtain an acre of soil under less than from 6*l.* to 8*l.* per acre.

The greater number of the peasantry are petty leaseholders under the various landlords of the country; and loud as is the outcry raised against absentees, there is no perceptible difference between the condition of the farmers on their estates and the condition of those occupying the properties of resident proprietors.

Westport and Ballina export large quantities of salted provisions and grain. The former is universally allowed to be, if not the neatest, one of the most regularly laid out and cleanest towns in the kingdom, and possesses one of the best appointed and best kept hotels in the province.

There is but one manufactory in the county; it is confined to linen cloth, and is at Belclare, within two miles of Westport, where the proprietors, Messrs. Pinkerton and Thompson, have also extensive bleaching grounds. In addition to the production of their own establishment, they purchase from the poor weavers in the various linen markets in the county, and export the whole when it is bleached. Were it not for the exertions of those gentlemen the linen trade of Mayo, once so extensive, would by this time be nearly extinct. It is understood to be annually on the decline.

The county possesses a loan fund of 10,000*l.* which is available to all persons except publicans; and 7,800*l.* is out on loan at 5 per cent, to be repaid by instalments. There is a Savings Bank in Castlebar, and the total amount on the books is 25,986*l.* Of this sum 6,333*l.* belongs to the charities, and 19,650*l.* to individuals.

In 1823, the Bank commenced its operations, and 224 depositors then possessed 2,227*l.* It has since increased annually, at the rate of nearly 2,000*l.*

The preceding statements establish two most important facts; that nearly all the land proprietors of Mayo are Irish residents, and that all the peasants who are not leaseholders depend for subsistence on the potato produce of land for which the landholders (not proprietors, mind) receive the enormous rent of 6*l.* and even 8*l.* an acre! This rent, and the cabin rent, the poor fellows raise by their labour in England, and some of the tillage counties of Leinster, every summer. If there be a residue, it is barely sufficient with their local earnings, to buy clothing. And when the potato rent is paid, if the produce of the land be deficient, there is no resource but beggary; and the peasants, instead of being entitled by law to demand the means of subsistence from the landholders who have pauperised them, must seek it in alms from benevolence.

Let us no longer be deceived by supposing that these evils arise from absenteeism. The present misery, the famine that is now ravaging the country, is caused by the failure of the potato crop of 1834; but the original cause is, the system of the landholders which compels the peasantry to depend for subsistence on the precarious product of the soil, for which they must pay 6*l.* or 8*l.* an acre—in fact,

give up nearly all their earnings during the year. Absenteeism has not produced this system; and it is only a Poor Law that can banish such a pest from the country. The pest is not peculiar to Mayo—it is general in Ireland. It is the rural truck system of the whole kingdom. In Meath, perhaps the richest of the counties, the labourers are principally paid by this truck; and a landholder of that county has been known to boast that he makes his cottiers work for him through the year, and brings each of them about 7*l.* in debt when the year is over. His plan is to make each buy a cow from him on credit, to pay a heavy grazing rent, potato rent, and cabin rent—all with labour, as far as it goes, and then with the produce of butter, eggs, and the pig. We trust to the benevolence of Englishmen, and the excellent hearts of the men to whose special care Ireland is now intrusted, for a speedy termination of this disgusting and nefarious system.

THE LABOURER IN IRELAND.—Let me now in a few words sketch a year of the life of an Irish labourer. I allude particularly to those of the province of Connaught; but the same description may be given very generally of the entire country. In the beginning of Spring he takes, from a neighbouring farmer, a portion of con-acre; according to his means, from half a rood to half an acre; in it he usually sets potatoes, (though some, at times, in a small portion of it sow corn.) When this is done the cabin is shut up, and the family separate. The husband goes to a distant part of the country, or to England, to obtain employment; the wife and children go to a distant parish to beg, from a shame of being beggars where they are known, and are supported during the summer by the charity of the farmers and cottiers, and at times obtain small sums of money, which help to make up the rent of the cabin and con-acre. At the close of harvest all return to their home; if the husband has been successful in his efforts to obtain employment, the rent of the potato ground is paid. The potatoes are dug out, and upon them and a little butter milk when it can be procured, the family lives in perfect idleness during the winter. Yes, I repeat it, the Irish peasant lives in perfect idleness during the winter, solely, I assert, because there is no way in which his time and labour can be turned to advantage. It will be worth the consideration of the legislature how well those long and restless nights, restless because following days of inaction, are fitted for the purposes of the incendiary and the villain, and what effect this periodical idleness must have upon the character of a people whose situation is frequently so very wretched, and is always so precarious. —*O' Flynn's State of the Irish.*

Our Readers are requested to correct the following errors of the Press in the last number, p. 114, for "*Norfolk Island, 100 miles East,*" read *1000 miles east.*

P. 115, 21 lines from the top, for "*appears to me to merit*" read *appears to merit.*

THE LINDFIELD REPORTER,

OR

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COLONIES IN SOUTH AFRICA.

The accounts which have for some time past been received from the Cape of Good Hope, respecting the disturbances on the Caffer frontier are of a very affecting nature, and shew that it is quite time to put an end to the barbarous and disgraceful system of retaliation and vengeance, too long practised whenever the natives, goaded by aggressions, have in return committed depredations. The Caffer Tribes had made alarming predatory incursions upon the settlers on the eastern borders of the colony, driving away the flocks and herds and destroying the homesteads; these outrages were accompanied by several murders, and are said to have been caused, in the first instance, by some rather imprudent reprisals for cattle that had been driven away. It is observed by one of the Journals that the invasion is clearly to be charged on the Colonial military system, which the English settlers have for years remonstrated against; and the writers remark that the acts of the invaders are those of an injured and insulted, and not of an entirely barbarous race of people.

In our first number, page 8, we gave an account of the Agricultural settlement of Hottentots on the Kat river, and at page 46, more recent intelligence of the progress of civilization and the arts of life, the establishment of schools &c, in the interesting colonies of South Africa. Since that period we have had to mourn over the ravages produced by the state of warfare into which the country has been plunged by the lawless indulgence of evil passions; yet we humbly trust that although a grievous check is thus opposed to the improvements that were carrying forward, the seeds sown have taken too firm a hold to be easily destroyed.

In a letter from John Ayliffe, a Wesleyan Missionary some time resident in the Tribe of Hintza, but driven away with his wife and family by the jealousy and persecution of that chief, he says, "There is one thing on which I reflect with much pleasure, and that is, that the Tree of life has been planted in the desert land of Southern Africa, that it has taken root, it has spread its branches, and its fruit has been received by Hottentots. The Mission was beginning to gain some influence among the people called Fingoes, and some of them receiving the truth, Hintza foolishly supposed that I was lessening his influence and drawing away the people from under his government: and although I have laboured much both in public and private to convince the chief and the tribe generally, that I have no

such intention or desire, yet he judges of me as he would of himself and considers that my practice condemns my profession, seeing that I labour to turn men from darkness to light, and from the power of Satan to God, and that some of his people are induced to renounce the wicked practices of the land, and embrace the faith and practice of Christianity. These things have brought upon myself and the people residing with me, a system of persecution which has been growing worse and worse for the last two years, and which has now terminated (if terminated it is) in the expulsion of the Missionary and his family with the greater part of those who profess Christianity, from the extensive tribe of Hintza. "The state of the late improving settlement of Albany is truly desolate!"

This letter was dated the 8th of March, 1835, and a subsequent letter addressed to Peter Bedford by the same devoted Missionary contains so many interesting particulars relative to the colony, that we doubt not it will be acceptable to our readers, and call forth their compassion on behalf of the poor sufferers.

On the Gwanga River,
west of Rieskama River,
May 18th 1835.

"Respected Sir,

Being placed in circumstances of a peculiar character, I take the liberty of laying the same before you, and craving that assistance which my circumstances need.

The assistance I crave, is not for myself personally, nor yet for my family, but for the sick, the hungry, and the naked, amongst whom I now dwell.

I am at present residing in the midst of about 10,000 souls, who a few weeks since, were rescued from a state of the most galling bondage, by the present Governor of the Cape, and placed in this country. You have doubtless heard of a race of people residing among the Kafirs, called Fingoes: these people are the remains of many nations, which have been destroyed by the great chiefs Chaka, Madigana, and Matuwana; these, from the distress arising from war and famine, fled to the Kafirs for support; the Kafirs received them and placed them in a state of the most galling bondage, in which state they were till within a very few weeks since.

During my residence in the tribe of Hintza, I found the Kafirs to man reject the gospel of Christ; during six years labour, not one Kafir was persuaded to become a Christian — but the Fingoes I found prepared to receive the word of life: I found great pleasure in abouring amongst this people. I saw some fruit, and anticipated a good harvest; and although Hintza, our chief, did much to prevent the spread of the gospel among this people, greatly persecuting them, and troubling me, yet the word had free course and was glorified, — our chapel used to be filled with attentive hearers, and education among the young people greatly prospered.

This people groaned under their oppression, and greatly desired to deliver themselves by force of arms from the yoke of their oppressors. Against such a measure I constantly lifted up my voice, and, though with difficulty, yet they were restrained. Sometimes they would murmur at my conduct, calling me, not their friend, but the friend of the Kafirs.

Soon after the present war broke out, we discovered that Hintza was meditating my death, and the destruction of the Mission station. The Fingoes stated their determination of fighting in my defence, and for the protection of the Mission station, but this of course, I could not consent to, being commanded by my Lord to flee to another place, in the event of persecution; I therefore with my family fled in the night from the tribe of Hintza to the Tambokirs.

I felt much at leaving my station, and especially at leaving the Fingoes, knowing the readiness of the Kafirs to destroy them all—but in prayer I commended their case to the God who hates oppression, and it was not long before their deliverance was effected in a most unexpected way, but the way was the Lord's own! To Him be all the glory!

You have doubtless heard of the Kafir irruption upon the Frontier districts of the colony, in which the Kafirs destroyed upwards of 500 farm-houses, killed all they could find, and carried off upwards of 100, 000 head of cattle, besides sheep and horses, and other valuable property. The consequence was that war was made upon the Kafir nation—The Kafirs fought very hard in the first onset, after which they fled to the fastnesses of the mountains and rivers, where they continue at this time.

The Governor in person, with the first division of the British army, penetrated Kafir land as far as Butterworth, in the centre of Hintza's tribe, and before the troops commenced extensive operations, he kindly sent a body of troops to deliver us from our perilous situation, and then declared the Fingoes a free people, and the subjects of the King of England. This was indeed to us all Good News.

On my arrival at the Governor's camp, he sent for me to his tent, and congratulated me in the most fatherly manner, on my deliverance, with that of my family; and stated his intention of locating the Fingoes on a tract of country on the left bank of the Great Fish River, and requested that I would take up my residence among them as their missionary. To this I gladly consented, provided it met the approval of our Conference.

On Saturday, May 9th, (a day to be long remembered by the Fingoe nation) Colonel Somers, with the second division of the army, moved from the country of Hintza, with all the Fingoes under his protection, and halted here on Friday last, May 15th, putting the Fingoes under my direction for the present, and then proceeded to Graham's Town, with the captured cattle, all the mission families, and my dear Jane and children. It is impossible for me to express my sense of gratitude to God and man, that my dear family is now, I have

reason to believe, in a place of safety, after nearly five months of great danger. May the goodness of my God be ever remembered by me.

I am now in the midst of about 10, 000 souls, principally children, (for the children of the Fingoes increased greatly during the time of their oppression) these people look to me as their teacher, their doctor, and their father—teach them I can—but to attend the sick, I shall find some difficulty, as I have no medicine; all I had was destroyed when I left Butterworth; though with this I can supply myself when I arrive in Albany. But that I may act the part of a father to the distressed, in the article of food and clothing, causes me to lay my present circumstances before you.

Before these troubles broke out, I was emboldened to lay the case of the distressed of my station before you; I confess I act with a great deal of freedom, but necessity is laid upon me, and you must therefore pardon me. The circumstances of the Fingoes are very trying, though they have their freedom, yet they have lost *all their food for this year*. Their harvest was just ripe, when they left their homes, and having to carry their children, they could take but little corn; the greater part of them have cattle, but their milk will afford but a scanty subsistence without corn. Numbers have neither cattle nor corn; to these my attention will be directed.

They cannot expect any further assistance from the Government, the colony being in such a distressed state, will require all the assistance the Government can give, and the colonists being so poor, I can look to them for no assistance. I therefore look to you, respected Sir, for that assistance which your means and influence can impart:—from fifty to a hundred pounds sterling would afford me extensive means of feeding the hungry, and clothing the naked, and as I feel satisfied that my requests will not be rejected by you, and my other friends in England, I intend contracting debts to that amount in order to meet present need. Had I these means, I should not trouble you. I have nothing but a body and soul; these I have given to God and his people; my dear Jane and six dear children I can commend to the providence of God: but for these people I look to you. If you can afford me any assistance, please to give me the earliest information, as to the extent. The war having broken out so soon after the arrival of the case of clothing, sent by yourself and my other friends, prevented us from turning things to that advantage, which we otherwise should have done, though we have yet a good part of the things by us, and many have been clothed.

You must excuse the rough manner in which I have written this, having nothing but a tent to sit in, without chair, stool, or table.

Have the goodness to remember us kindly to our friends, and especially before the Throne of Grace. In your last you requested that I would write to you of my children, this I will do the first opportunity; for the present

I remain respected sir,

Your grateful Friend

John Ayliffe,

The latest accounts from Grahams Town dated June 5th, state that "during the whole of the past week the inhabitants along the frontier have enjoyed more repose than at any equal period since the commencement of hostilities with the Caffre tribes. The arrival of the Fingoes in the ceded territory seems to have had the effect of recalling from the thickets of Albany, those marauding parties of the enemy to which we alluded last week, and that appeared so fully bent upon perpetrating the greatest enormities of which they are capable. The Kafir Chief Hintza has been killed by the British.

EXPLORING EXPEDITION INTO CENTRAL AFRICA.

Intelligence has been received at Cape Town from the exploring expedition into Central Africa under Dr. Smith. On the 28th of April they had reached Kuruman or New Lattakoo, and had until then been very successful; valuable additions had been made to Dr. Smyth's museum of natural history, and permission had been obtained from Masilikazee to visit his country, after passing through which, they expected to arrive at the "inland lake," on the east coast, the existence of which was more confidently spoken of the further they advanced.

LAST NOTICE OF DANIEL WHEELER AND SON, JAMES BACKHOUSE, AND G. W. WALKER.

(Communicated in a letter from J. Backhouse, date 7th of 3rd month, (March,) 1835.)

Daniel Wheeler and Son in the Henry Freeling, having on board James Backhouse and G. W. Walker, arrived at Norfolk Island on the 4th of the 3rd month (March) 1835. Here is no harbour; but two Government vessels, viz. the Governor Phillip, and the Isabella, were standing to and from, off the Island; the sea was breaking heavily on the low reef fronting the little bay, on which the settlement on Norfolk Island is situated. "The Commander of the Governor Phillip," J. B. writes, "came alongside, and gave us some instructions, and kindly presented D. Wheeler with some Trumpeter fish. The Commander of the Isabella also came on board along with Lt. C. F. Greig, who brought us a letter from Major Anderson, welcoming us to Norfolk Island. We took a hasty leave of our dear friends D. and C. Wheeler and their ship's company, and went on shore with Lieut. Greig, and the master of the Isabella. In passing the narrow opening between the rocks, a surf caught the boat, came upon our backs, and threw the bow of the boat on the rocks, but it soon got into deep water again, and we were delivered from the momentary danger, by the merciful providence of our heavenly Father, and again stood on dry land with thankful hearts." The voyage occupied nineteen days.

EMIGRATION OF FREE BLACKS TO THE GAMBIA.

In a letter from a correspondent at Burlington, New Jersey, dated 8th of 8th month (August) 1835, is the following extract from the "Daily Advertiser."

"The British brig, Governor Temple, arrived at New York a few days since from Demerara, bound to the river Gambia, Africa. She put in here to procure some articles for her cargo. She is chartered by upwards of twenty natives of Africa and their descendants, who were sold some twenty or thirty years ago as slaves in the colony of Demerara, and have since purchased their freedom, chartered their vessel, and are on their return to their native land, to spend the remainder of their days. They are nearly all related to each other, and embrace both sexes from childhood to the age of seventy. All appear well dressed, comfortable and industrious. Some of them are mechanics, such as cabinet makers, coopers, &c. and have besides earning a stipulated sum for their masters, a sufficiency to pay for their freedom. One of them paid thirteen hundred dollars for himself, wife and two children, another five hundred dollars for himself, and others in like proportion. They all appear happy, and anxious to get back to their native shore. It is a subject of no small interest, and one that must cause the mind of every beholder to reflect, to see a group of Africans who were stolen from their houses, transported in a slave ship, sold, and served thirty years in a foreign land, who have acquired a sufficient sum by their own industry, to purchase their freedom, charter a vessel, and return home. All the old ones still hold to the religion they were educated in, that of the Mahometan faith, and all on board, except the captain, are Blacks."

DECEASE OF CHARLES TEPAU, OF THE SANDWICH ISLANDS.

The following extract from a letter of J. Williams the Missionary from Tahiti, contains affecting intelligence of the termination of those hopes which were entertained of the future usefulness of Charles Tepau, mentioned at pa. 113 of this work as one of the South Sea youths attending at the Borough Road School.

"I am concerned to inform you of the death of the native youth, Charles Tepau, whom I brought to England with me for the purpose of assisting me in carrying the New Testament and other works through the press. He died, after a week's illness, of an inflammatory attack of the bowels. He has had several severe fits of illness since his arrival in England, but having lived through the severity of the winter, we had hoped the danger was past, and that he would have been spared to return with the missionaries who are to embark for the Islands next month. We have reason to hope that he knew the way of salvation by Jesus Christ, but, being insensible nearly the whole of the time he was ill, it was impossible to ascertain the state

of his mind. On a former occasion, his conversation was interesting: his heart, he said, delighted to think on that good portion of God's word, "God so loved the world." He was interred in the burying ground of Wicliffe Chapel by Dr. Reed, to whom, with the trustees and deacons, we are indebted for the gift of a burying-place for this interesting stranger. The children of Wicliffe Sunday Schools, besides a great number of friends, attended the funeral.

ADULT SCHOOLS AT SPANISH TOWN, JAMAICA.

We have had the privilege of extracting the following intelligence relative to the benevolent exertions now making at Spanish Town for the improvement of the coloured population, from a letter of J. M. Philippo's, dated 22nd of May 1835, addressed to Mary Dudley of Peckham.

"You will have heard I expect ere this, that the evening Schools (for Adults) are in operation. Both I am happy to say are going on well, although they are not so large as the Committee might expect. They consist of thirty men and twenty two women. They will however I have no doubt increase; almost every thing depends upon the punctuality and perseverance of the teachers, which the £24 per annum insures. The female department is superintended by Eliza Newell, and the male by Mr. Gordon Brown. Both of them are every thing I could desire teachers to be, and their pupils are making very satisfactory progress, not only in reading, but in writing also. At present, and this must be the case until the school-rooms are finished, the schools are conducted on the mission premises here. I regularly visit them, and when in operation, I can assure you they present a most interesting appearance, I have scarcely beheld any thing of the kind more gratifying since my residence in Jamaica. The girls school is flourishing, indeed the room is full, even to overflowing. The children are in excellent order as to discipline, and are improving. It is extremely popular, and bids fair to be the most useful institution in the West Indies. Money, for a short time is all we need. I cannot say so to the ladies, for they have done nobly already, but I am full of anxiety respecting the instalments now becoming due."

There are many pleasing proofs of the satisfaction and gratitude with which the poor Negroes have received the Bibles presented to them. A few who have been in the practice of meeting together for devotional purposes, feelingly acknowledged in a little note to J. M. Philippo the great comfort and happiness this gift had afforded them, expressing a hope that they might be "able to act and to do as the good book directs."

EVANGELICAL SOCIETY AT GENEVA.

We have lately been much interested by the perusal of communi-

cations from the Evangelical Society at Geneva, relative to the work of evangelization carrying on in France, and whilst we earnestly desire that the Divine blessing may rest upon the labours of those who are engaged in it, we feel solicitous that their eyes may be kept single unto the Lord, that they may be preserved in humble dependence upon Him, and be guided by that wisdom which is profitable to direct. He is jealous for His holy name, and will not give his glory to another; and though He is pleased to make use of means to accomplish His gracious purposes, it is He alone who can open the blind eyes, bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. To Him then, be all the glory!

In the first circular forwarded to us by the Committee, dated 16th of February 1835, it is stated :

That in 1832, the Evangelical Society of Geneva, with a view to the furtherance of the cause of the gospel, deemed it expedient to project two new branches of Christian enterprise; the first was an orthodox school of theology, which was opened without any other immediate resource than the benevolence of a few Christians, and exposed to the enmity of a Socinian clergy: it has since continued to advance firmly without swerving from the principles on which it was established. No less than twenty-five young students are at this time training within its walls, whilst six have completed their studies, and left the academy. A few months after its formation, a fraternal hand was extended from the neighbouring Canton de Vaud, and the Society was joined by upwards of five hundred English ministers, who united in offering encouragement to this institution.

The second plan proposed by the Society was concerning the distribution of the Holy Scriptures; a strong desire being felt to secure a wider opening for their circulation than had hitherto been accessible. "Some humble Christians," the Report states, "taught by the grace of God, came forward and offered to cross the mountains which separate us from the neighbouring kingdom: and though the fact may appear incredible, yet it is true, that at a distance of not many leagues from Geneva, these zealous Missionaries found scarcely a single copy of the Sacred volume; and the deeper they penetrated into the country the more dismal became the scene before them. Every where a hideous mixture of unbelief and superstition was discovered, and that throughout eleven departments which they visited. This fact alone explains the adorable mercy and wonderful ways of God in connexion with our society. Our Colporteurs (for these are the men who so usefully labour in the cause of the actual distribution of the scriptures) became more numerous by degrees, and the sales of bibles and tracts increased very sensibly."

The society soon felt the want of preachers, and encouraged by faith in the Divine promises, made overtures to a zealous minister, named Hoffman, by whom they were accepted, and "in the month of August 1833, he proceeded to Tournus, a town of respectable magnitude in the Department of Saone et Loire. Here a room was hired for the purpose of preaching, and the following extract from our Evangelist's own letter, will shew how great were the discouragements under which the work began.

"The first of our assemblies, instead of an attentive audience which I had expected, presented only some twenty or thirty persons for the most part rather gay than serious. This discouraged me, I began to doubt whether the time was come for an evangelical ministry in that part of the country, and but for the fear of ridicule should have relinquished my station." Indeed the attempt seemed premature, and the Committee felt rather perplexed. The Lord however speedily made us to see the weakness of our faith; eighteen months have scarcely

elapsed, and already we find that what is wanting is not auditories, but Preachers, Evangelists, and Ministers, to proclaim the blessed gospel of God. We are speaking from facts, for instead of twenty or thirty cold hearers in a small room at Tournus, we can count in the one Department of Soane et Loire alone, ten places of worship too small to hold the crowds which flock together to attend the preaching of the gospel. Witness Châlons, Louhans, Bourgneuf, Givry, &c. &c. At Bourgneuf last Wednesday it happened to us much as it did to Peter, when he said to the Lord, "We have nothing to eat," and the Lord said, "Cast thy net on the right side of the ship." Six or seven hundred persons attended from the neighbouring villages, and among them a great number of women. (N.B. this is a proof of much courage, since in the present state of things evangelical meetings are exposed to interruption.) At Châlons too, the character of our assemblies is become very serious, and there is much attention. At Givry last night we had a numerous and attentive meeting; we are in want of a larger room there, as there are many persons in the neighbouring villages who have kept away, only because they could not be accommodated with places the first time; some in spite of the weather, come from places as far as a league from us. The Colporteurs are asked whether the minister is not coming into the villages too: last night an individual expressed a wish to speak to me in private, and then said, "you are expected at Bussy, a place is quite ready for you, when will you come?" Immediately afterwards another person said, "I am requested by my friends the Magistrates at St. Désert to entreat you to come and preach there." I repeat, without fear of exaggeration, there is great stir in the country; all are on the tiptoe of expectation. The net has been well cast. May we not take courage, and forgetting fear, rely firmly on Him who causes His spirit to blow on the dry bones? If ever there was a moment for activity and enterprise, the present is that moment. I am very greatly in need of your prayers for myself, for I preach every day, and often several times; and to speak always to others without being able to speak to myself leaves a dryness on the soul."

"Mr. Hoffman without waiting for the sanction of the committee, has hired a room at Bourgneuf. "The meeting there," he writes, "had become inconvenient, both for the hearers and the speaker, on account of the smallness of the place: the numbers were increasing every day, and the room of which I was speaking, could no longer hold them; some had been forced to return to their villages a league off and farther, without hearing. I believe I am impressed with the importance of economy, and would wish to show you that I am disposed to practice it in every shape, provided only the work of the Lord be not hindered. Many I am aware may say that the effects of our various labours are poor in comparison with the efforts we are making; but we know that the walls of Jericho were as strong the seventh day, and when the trumpet was blown the sixth time as the first; still Joshua believed, and the walls fell." Mr. Hoffman again on the 9th of February writes, "Let me say a few words respecting the foundation which has been laid of two new churches, and which brings the number entrusted to me up to five. I mean at Bussy and St. Désert; I propose to establish regular preaching also, at Ruilly and at Fontaine, and afterwards if I can give up one service at Châlons, I intend to try at Chagny and St. Leger." At Macon the room appropriated for Divine service has become too small for the audience, and we must try every effort to procure a larger one. Mr. Zipperlin writes from Louhans under date of 30th January, "I suppose you are informed through the Colporteurs of what is passing at Louhans, so that I need not enter into minute details. The attendance continues very numerous from the villages, in spite of the most unfavourable state of the weather, and not only our room, but likewise the staircase and landing place are crowded;" since their arrival the Colporteurs have sold nearly 350 copies of the New Testament. Our excellent Colporteurs are indefatigable, they are zealous and active in spite of wet weather, bad roads, and also the furious dogs which protect the avenues of houses in this part of the country, and find abundant occupation in visiting persons desirous to become instructed. One of those excellent men writes under date of 9th February, as follows: "The meeting at Châlons is continually increasing in numbers, and that without so many comers and goers, the same individuals being seen in

their places again. Jews also attend regularly. Mr. Hoffman preaches with remarkable power. Preachers are asked for at Couches, St. Leger, St. Désert, Bussy, Fontaine, Ruilly, Chatinoy, Givry and Bourgneuf; in plain terms there is fermentation every where. The parish of Ruilly is one of the most interesting, I have never found greater kindness, more intelligence, nor deeper seriousness in any population. When Caffarel, the Colporteur (companion to the writer) approached, all anxiously enquired whether we were the persons who preached at Bourgneuf and at Givry, and asked us concerning our faith and hope. Whilst we have to acknowledge with grateful feelings, the goodness of God in permitting the work of evangelization to be begun and carried forward thus far, we have to bear in mind at the same time that but little is as yet accomplished, and that with *three* Evangelists, and *seventeen* Colporteurs it is impossible to satisfy the numerous wants which exist every where." After adverting to some projected plans for the future, the Committee observe, "All this will doubtless occasion great expense, but can we sit still? We desire to give and to receive encouragement in labour and in prayer. May we be enabled, all of us to be diligent in business, fervent in spirit, serving the Lord!"

The Report is signed for the Committee of the Evangelical Society, by Henry Tronchin, President, and C. A. Cortez, minister of the gospel. It states that "the Society occupies at present the following stations: Saone et Loire, 3 Evangelists and 10 Colporteurs; Meurthe, 2 Colporteurs; Upper Saone, 2 Colporteurs; Ardennes, 1 Colporteur; Lyons town, 1 Colporteur; Geneva Canton, 1 Colporteur: total 3 Evangelists and 17 Colporteurs.

Donations and Subscriptions received in London by Messrs. Coutts and Co. Bankers, Strand; Rev. Charles Scholl, 16 Middleton Square, Pentonville, Secretary; and every other member of the Society's London Committee, and by Julius Bordier Esq. 4 Austin Friars, City."

Chalons sur Saone is 170 miles N. of Lyons, and 214 S. E. of Paris; Macon, capital of the Department of Saone et Loire, is 42 miles N. of Lyons, and 250 S. E. of Paris.

More recent intelligence has been received, which it is proposed to insert in the succeeding number.

SPAIN.

The extraordinary events now taking place in Spain, seem to be preparing the way, although through much suffering, for the ultimate prosperity of that great, and naturally rich country, the tyranny of priestcraft, which has for ages sat as an incubus upon its breast is giving way most rapidly, the Jesuits are being put down, and the monks and friars sent to gain an honest livelihood in some employment useful to the public; the following extract of a letter from Santander, inserted in the Morning Chronicle of September 2nd. 1835, points out what may be expected, when the country shall be blessed with peace and a good government.

"From all I can hear from the interior, Don Carlos is very much discouraged by the landing of our troops, and the feeling is very general throughout his army; desertions are daily taking place, and

in my opinion in six months the war will be over; his success is utterly out of the question: the spirit of reform is creeping upon all classes, and the peasant finding now that so many dollars which went annually to the church, remain in his pocket, has his eyes opened, and the universal cry is, Down with the Friars. With a few years of peace and good government, Spain will find herself one of the richest countries in Europe; her resources are enormous and inexhaustible. Her mountains are full of metal, and the richest mines of iron, copper, lead, and quicksilver, are scattered throughout the country; then there are quarries of the most beautiful marbles, white and variegated, and her climate is temperate in the north, and tropical in the south. In Andalusia they have the sugar cane, rice, cotton, and cochineal, with the finest fruits and most delicious wines; and were the olive tree cultivated to the extent it might be, she could supply all Europe with oil. In the plains of Castile and the north of Spain they have the finest wheat in the world, and the abundance and good quality of their wools are notorious. In the time of the Romans all the precious metals were taken from hence, and it is the opinion of well-informed men, that there is more gold and silver in this country than were ever found in the mines of Peru.

In short, the Peninsula will produce any thing that may be cultivated, and flax, madder, sumac, safflower, &c. are all articles of export. Could the Government be induced to open the ports for the introduction of British manufactures, even at an *ad valorem* duty of 30 per cent., an immense revenue would be raised, and in a short time the debt of the country would be a mere bagatelle.

LEGAL VERBOSENESS.

If a man would, ACCORDING TO LAW, give to another an orange instead of saying, "I give you that orange," which one would think, would be what is called in legal phraseology, "an absolute conveyance of all right and title therein," the phrase would run thus—"I give you all and singular my estate and interest, right title and claim, and advantage of and in that orange, with all its rind, skin, juice, pulp, and pips, and all right and advantages therein, with full power to bite, cut, suck, or otherwise eat the same, or give the same away, and fully and effectually as I the said A B am now entitled to bite, cut, suck, and otherwise eat the same or give the same away, with or without its rind, juice, pulp, and pips, any thing heretofore, or hereinafter, or in any other deed or deeds, instrument or instruments, of what nature or kind soever, to the contrary in any wise, notwithstanding;" with much more to the same effect. Such is the language of lawyers; and it is very gravely held by the most learned men among them, that by the omission of any of these words the right to the said orange would not pass to the person for whose use the same was intended. *The Mechanics of Law Making.*

SCHOOLS IN PETERSBURGH.

A pious individual who has been for many years engaged in the education of children at Petersburg gives the following account in a letter, dated 3rd of February, 1834.

"The grand Duchess Helen has lately had formed in a wing of the palace, an Infant school (there are between fifty and sixty) for the little ones of the servants. The progress the children make is very satisfactory, and the august Patroness of the school takes pleasure in visiting it, and in observing the improvement of the children. She greatly desires that much pains should be taken to instruct the little ones in Scripture history. Already (the school has not been in operation three months,) the servants taste the advantage of having their young boys and girls cared for, and feel themselves more closely bound to the interests of the Imperial Family. We trust to see an example, so beneficial, followed by some of the nobility who have large suites of attendants, and consequently many little children on their premises needing instruction.

"Our school is as usual, between thirty and forty, living in the house, and from 130 to 180 children attending as day scholars in both the schools. The want of suitable publications for the exciting mode of education in Infant Schools in England, obliges us to adopt a more sedative manner which, we find, causes the introduction of the children afterwards into schools of mutual instruction comparatively very easy; whilst on the other hand it has in it sufficient of amusement to interest and attach the children."

In a subsequent letter the same devoted labourer speaks of the great facility there is for distributing religious tracts, and acknowledging a large number which had been sent from London, remarks,

"They are much valued, a number of English, German and Russian Christians who understand the language, find them full of instruction. One dear English person lately speaking of them, observed, that reading them was like spending an hour with a valued and instructive friend. I find there are several new ones, and all appear excellent, Oh! may many christians be strengthened by this labour of love, and may many engaged in the publication of these good tracts, at the great day of accounts have their reward increased by having thus presented to fainting christians, in a dry and thirsty land, a cup of refreshing water." This letter also contains the following encouraging accounts. "The Infant School at the palace is going on well and its august supporter still takes interest in its advancement and spares no expense in lessons &c. from England for its improvement.

"Our own school goes on, much as usual, between thirty and forty live in the house, about seventy attend the girls day-school, and fifty the Infant School.

"This spring a small Magdalen has been opened, in which are received a few repentant females, six or eight. No refuge of the

kind has been here before. At present the inmates are, Russian, German and Finnish, and so far the work has been prospered more than could have been expected. All the inmates have been taken from an hospital. The matron is a very judicious, pious person, and speaks six languages, which is very valuable in this city of languages. A free access to visits, and permission to distribute Testaments and tracts is given to us in the hospital, which is a great favour, and gives rise to many interesting occurrences, and by this means sick repentant females are watched over and encouraged."

BRITISH AND FOREIGN SCHOOL SOCIETY.

NORMAL ESTABLISHMENT.

The Committee of the British and Foreign School Society having long been convinced that the efficiency of all schools must chiefly depend on the character and attainments of the teachers, are anxious to do their utmost to send forth masters and mistresses qualified for so important a trust, not only by natural talent, but by the possession of those dispositions which are adapted, under the Divine blessing, to gain the affections and improve the moral character of the young.

The accomplishment of this desirable object they feel to be no easy task, since it is to be feared few individuals devote themselves to elementary instruction from motives superior to those connected with mere subsistence.

To encourage as much as possible a spirit of dedication to this very useful employment, the Committee have resolved to receive into the institution, for a limited period, young persons who may wish to be trained for teachers, and, if they possess the requisite qualifications, they will endeavour to find them respectable situations.

Should any into whose hands this may come be acquainted with a suitable individual, whom they would wish the Committee to patronise, his or her name will be received as a candidate; but to prevent misconception, they beg to make a statement of the qualifications required, the assistance offered, and the pecuniary prospects of the parties more in detail.

QUALIFICATIONS.—1. *Religious Principle.*—While the Committee would disclaim any thing approaching to a sectarian spirit, they cannot but feel it indispensable that persons to whom the moral and religious instruction of youth is confided, should be those who exemplify in their lives the Christian character, and are conscientiously concerned to train up their youthful charge "in the nurture and admonition of the Lord." In requiring the most explicit testimonials on this important point, the Committee feel that they are only fulfilling the wishes of their constituents, an opinion which is confirmed by the fact, that in almost all the applications they have lately received for teachers, it is expressly stipulated that they must be persons of decided piety, and that no others will be received.

2. *Activity and Energy.* These are essentials.

An inactive person can never make an efficient schoolmaster or schoolmistress. The arrangements of a school on the British system, when well conducted, considerably diminish the amount of labour required from the teacher; but it is a system which peculiarly requires liveliness and activity both of body and mind.

3. *A competent share of Talent and Information.*—The Committee are by no means desirous of changing in any respect the first great principle on which they set out, that of imparting to the labouring classes elementary instruction in reading, writing, and arithmetic; but the advancing spirit of the age requires that a teacher should possess the ability to give instruction in higher branches where it may be wished. Indeed if teachers are to exercise any valuable influence over their pupils, they must themselves be intelligent; they must be able to inform and interest children generally, to draw out and to strengthen their feeble powers.

In addition to these qualifications, they esteem it desirable that the candidate should possess that kindness and firmness of mind, that control of temper, in short, those dispositions of heart which gain so much on the affections of the young. The age of the applicant should not be less than 18, nor more than 30.

ASSISTANCE.—1. Board and lodging at a reduced rate in the establishment, for such a time as, under all the circumstances of the case, may seem desirable in the opinion of the Committee.*

2. Every possible facility for the improvement of the mind and the attainment of valuable knowledge during those hours which are not occupied in attending to the business of the school, both by the use of the Society's library and by the assistance of teachers.

PECUNIARY PROSPECTS.—The Committee deeply regret that the labours of the teacher should be in general so ill repaid; but they trust, that by raising the character of instructors, they are taking the most effectual method for remedying the evil. The salaries of male teachers on the British system vary at present from 50*l.* to 80*l.* per annum, and of females from 35*l.* to 50*l.* per annum; but it is calculated that intelligent persons might in some cases increase their income by evening teaching, without at all interfering with the duties of the school. Still the work must be in part, at least, a labour of love; and they hope, that in a day which is distinguished for the zeal with which every scheme of Christian benevolence is supported, there will be found some at least willing to devote themselves, from worthy motives, to the noble enterprise of training up a succeeding generation in the paths of piety, by combining with the acquirement of useful knowledge, an intimate acquaintance with the truths of divine Revelation.

* The usual charge for board is 12*s.* per week for young men, and 11*s.* for young women, but the Committee, under peculiar circumstances, reduce this charge to 6*s.*

Application (if by letter, post paid,) may be made to the Secretary, at the Society's House, Borough Road, Southwark.

ON GAMING.

Thou shalt not covet. Exodus xx. v. 17.

The passion of gaming arises very much if not entirely from the violation of this commandment, and seeing the tree is to be known by its fruits, a little consideration of the fruit which an indulgence in gaming produces, will be enough to convince the reflecting mind that one of those evil seeds which the enemy of man's happiness is sowing, (and often very early in the youthful mind,) and which when matured brings forth death, not perhaps always the death of the body, although we have many very striking instances of this, but I believe it may invariably be traced, as producing death to the soul, unfitting it for union and communion with God through the medium of the Holy Spirit; for it is a certain truth that whilst we are in the actual breach of divine command we are in a state of rebellion against God, and although a merciful and long forbearing God continues to follow the rebellious from time to time, with line upon line, and precept upon precept, bringing into deep remorse and condemnation, yet there is a possibility of our going on in rebellion, till the Holy Spirit will cease to strive with man, and then he is left to a reprobate mind; how important therefore is it, that we endeavour to withstand the first appearances of evil, lest our hearts become hardened by the deceitfulness of sin. The first pleading of the tempter is often respecting the smallness of the matter, on this wise, Oh! there can be no harm in my winning a little money! I am sure I don't care so much about the money, it is only for the pleasure of it. The first tender scruples being thus silenced, weakness is the consequence, and at the next attack whether loss or gain may have before ensued, there is less strength to resist, if loss, the adventurer is buoyed up with hopes of recovering, if gain, the desire of increase gets in, not an honest, noble, legitimate desire of well earned increase, but a sordid desire, the root of which is covetousness, and when covetousness is fixed in the heart, how does it become callous to all the finer feelings, some of which are well described by a modern author thus:

"Gaming seems to me of all vices, the greatest enemy to happiness: its inseparable attendants are envy, deceit, profuseness, impiety, and a whole train of diabolical associates. Health, peace of mind, love, family, friends, country, and in short every thing valuable or desirable are sacrificed to it: and to what are they sacrificed? Why, to Avarice: Avarice the meanest of vices."

"The love of gaming is nothing more than the love of other people's money. It is not the avarice of a miser: it is the avarice of a thief, a robber; or rather the cowardly avarice of a pick-pocket

It is avarice and profusion joined together ; a most unnatural conjunction, and productive of more terrible consequences than either of them singly can possibly be : like Aaron's rod, it absorbs, it swallows up, and contains within itself all other vices, and may justly among vices be styled Legion ; and of all baits made use of by the grand enemy of mankind to tempt us from our duty and make us unhappy hereafter, gaming seems the most dangerous, and the best to answer his diabolical end. Now if these things are so, ought we not to be seriously alarmed, and fly from the first appearance of this deadly evil as we would from the pestilence, and that they are so, many living witnesses can testify, as well as many that have lived before us, even the deluded followers of Mahomet are sensible of the dangerous effects of gaming, and we find it is expressly forbidden to them ; shall then the professing followers of Christ be out done by the heathen, surely no, by how much greater proportion of light we have received ; by so much the more ought our light to shine before the world, but if the arguments of Christianity fail to bind us to our duty, let us examine the matter by the deplorable effects it has on civil society ; when gaming commences all conversation of an improving nature is put a stop to, friendship and society, benevolence and humanity cease, and nothing further is thought of, but the ruin of those you are in company with ; the ruin of those you often make the strongest protestations of friendship to. The Gamester's happiness (like the devil's) depends on the misery of others ; and like Satan too, he smiles on those who in his heart he devotes to destruction ; the infatuation of the gamester makes him regardless of all the tender ties of life, and he often rushes on with a madman's fury, till by the loss of all, he becomes overwhelmed, and wanting the Christian's support, finishes his career with Suicide ; leaving his innocent dependants to struggle with those difficulties which he was too cowardly to face ; but it may be objected we do not see these dismal effects take place with all, some people gain by it, and why, may not I ! but if we are so unwise as to count gain godliness, I would seriously ask such, if the effects before enumerated are the necessary consequence of a departure from the rule of civil and religious society, of what avail will be all the ill gotten gain when the soul is called to give an account of the deeds done in the body and to receive a recompense according thereto ; at such a time the query will indeed be proved, "What will it profit a man should he gain the whole world and lose his own soul." These are serious considerations, may they be duly pondered by all concerned.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE;

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BRENTON ASYLUM FOR DESTITUTE BOYS.

Our interest was much excited a short time since, by a very gratifying visit to the Brenton Asylum, at Hackney Wick, a boarding school for poor destitute boys, established about five years ago, through the exertions of Captain E. P. Brenton, of the Royal Navy, who having seen the great evils arising from the want of suitable means of instruction being afforded to destitute children, and those brought up in workhouses, considered it a matter of paramount importance that some general system of education should be provided, not only for the intellectual, but for the moral improvement of the lower and industrious classes of the community. Many of his remarks in the evidence given before the select committee of the House of Commons, are of so practical a nature, and the information contained in them is so satisfactory, that we believe it will be acceptable to many of our readers, and although, for the sake of brevity, we do not always quote question and answer, we have, as nearly as may be, retained Captain Brenton's own words.

"The children are usually admitted from the age of ten to fourteen; the greatest difficulty has invariably arisen from the largest children. They have been taken from workhouses, and the streets, and the progress made in improving the minds of those children is astonishing. "Our system is mildness, constant inspection, constant labour or amusement, constant innocent occupation; I may say we never punish, except with solitary confinement for a few hours, or privation of animal food. The desertion from the school has been much less frequent than we could have expected: at first the children are very reluctant to remain with us; they very often cry, and sometimes desert the first or second day, but after they have been there a week, they seldom or ever desert; they do not like the industrious habits and the restraint at first, it takes a little time to bring them into it, but when they come into it, it is quite surprising to see the docility with which they follow the orders given."

The boys seldom remain above six months in the school, the funds not admitting of their being retained a year, which would be preferable. They are in general impatient to go abroad; some have been sent to the Cape of Good Hope, and some to Swan River, but the Committee do not wish to part with them till they have perfected their habits of labour, and improved their morals. Boys at the age of eleven instantly find employment at the Cape. When the

children are sent to the colonies, (which is never done without a document containing the consent of their parents or friends) they are consigned to the care of corresponding Committees, who provide suitable situations for them. Many accounts have been received of the boys who have arrived out, and who have in general given satisfaction: of all the boys sent to the Cape of Good Hope, 250 in number, (the date of the evidence is August, 1834,) the Committee have only heard of two having returned; they were found to be utterly worthless, and the Committee at Exeter Hall immediately ordered the money to be returned to the parish that had paid for them. The sum advanced by the parish for a boy is twelve pounds ten shillings, or ten pounds and the boy's outfit and clothes, and a Bible and Prayer-book.

In answer to the query, "What is the nature of the institution?" Captain B. replies, "It is for the taking poor children out of the streets and workhouses, and giving them a strictly moral, religious, and industrious education and training."

"How are the funds supplied for that purpose?" "Five shillings a year from every housekeeper in Great Britain, if they think proper; as much more as they like, we never take less. In this way, with the contributions from the workhouses during the last year, our income I think amounted to about £4,000."

"The funds are supplied by voluntary subscriptions, and by parochial contributions?"—"yes."

"You supply a boy with food, with clothing, and with lodging till the time that he is thought in a fit state to be sent to a colony?" "Precisely so."

"To whom are the children generally apprenticed?" "Our correspondents at the Cape take care to apprentice them to persons of known respectability; we have a very large committee at Table Bay, another at Graham's Town, another at Elizabeth's Town, with which we are in constant communication."

"Have you a report of the manner in which those children are treated after they are sent out?" "We have, I think, the most satisfactory reports: we have letters from the committee who write to us, but what is of more consequence, we have seen the letters of the children themselves; not written for us to see, but brought to us by the parents, showing how they are disposed of, and how comfortable they are."

In describing the course of training and education they receive on going into the school, after mentioning the course of personal cleanliness pursued with a child, Captain B. says, "he is then told what our plans and intentions are; he is instructed that he is to consider every boy in the school as his brother; that he is never to tell a lie; that if he should commit a fault he is immediately to come and make it known to the master, or to some superior; that he will not be punished for it; that he will be admonished how to avoid committing such a fault in future, and in case of a repetition of the

fault he is punished, as I before observed, by the privation of animal food, or by solitary confinement; he is then instructed in the Bible, with a system of education: which is laid down in the books, in reading, writing, and arithmetic, and spade husbandry, which is our principle object; we have ten acres of land, I think the worst I ever saw; but we are improving it very fast by the labour of the children, and the natural manure which is always lost in our workhouses. We have a good crop on our ground at present, potatoes, cabbages, beans, mangel wurzel, hemp, flax, and we have a flower garden, which is useful for amusement. The boys during the summer half year, rise at six, and in the winter at seven, A. M.; time allowed for dressing and washing, half an hour; reading the Scriptures, prayers, and general education till eight; at eight, breakfast; nine to twelve, employment in the field or garden, weather permitting; twelve to two, dinner and recreation; from two to five in the summer, and from one to four in the winter, employment in the field or garden; five to six, wash and supper; six to eight reading; to close with admonitions and prayers; at eight the names of the boys to be called over and retire to bed; each boy to have a separate hammock; nightly inspection, at irregular hours, of the boys' dormitory, to insure orderly conduct; in the morning the boys names to be called over, wash, personal cleanliness to be very strictly enforced; regularity and order, "a place for every thing, and every thing in its place." The boys cook in their turns, and are regularly conducted to a place of worship by the master; great improvement is apparent in the general conduct of the children during their stay. They do not swear, or use any bad language, they do not show any propensity to thieve, or to return to their former habits: a little library is provided for them, and lectures in history and geography, excite their attention and interest surprisingly.

Captain Brenton wishes to see a system established which would provide for the care and instruction of all destitute children. He wishes them to be trained for home as well as foreign service, and to see them saved from the workhouses, the prisons, and from street-begging. He mentions having found children on the felons' side of Newgate at nine years and a half old, and on board the convict ship at Chatham between that age and fourteen, transported for seven years. "The consequence is," he says, "those children have been invariably ruined. Therefore, I say if we are to be at the expense of maintaining those children, let us make them honest men and not convicts."

After speaking in strong terms against the bad effects of work-house training, Captain Brenton expresses his desire that impressment and corporal punishment should be put an end to, and the young people better trained up. "I have had experience," he says, "six and forty years in the king's service, and thirteen years in the command of a ship of war, and I have seen a great deal of flogging, also mutiny and drunkenness; ships upset, and lost, with loss of life and

immense property, owing to the bad training of our young people for the sea service.

In the examination of W. Wright the master of the Hackney Wick school, who has had from fifteen to twenty years experience in keeping school, many of the above observations are confirmed. He enters into a detail of the mode of instruction, which he says is much on the same principle as the British and Foreign schools. He says, "I am extremely sorry to state that the generality of the boys we receive from the work-houses are the worst boys we have to train. An impression may be made by private and affectionate admonition on a boy who has been received from the streets, and who has been an accomplished villain; but a boy from the work-house, who has lost all sense of shame, all sense of independence, and every good feeling, I find by experience to be in almost a hopeless case. I find there is only one mode of treatment in reforming the boys placed under my care, which is this; I take them into private, and impress upon their minds the relation in which they stand to Almighty God, and the duties they owe to their fellow-creatures, reasoning with them in the most affectionate manner; this generally succeeds; I feel myself astonished when I see the effect those private, affectionate admonitions have upon the boys! I have, with a school of fifty or sixty, scarcely ever occasion to reprove a boy for inattention during our religious services, and I attribute that to impressing upon their minds the importance of the duty in which they are engaged. I find as soon as I gain the entire confidence of a boy, I can do almost what I please with him. There is another thing which I think is of great importance in education; I have never found flogging necessary in any case whilst I have had the care of the boys in the Asylum."

"Not even of the work-house boys?" "No, they have had too much already," "You have found punishment of some kind necessary?" "solitary confinement, but that has seldom exceeded a few hours; I never place them in solitary confinement for a certain time, but till I find them penitent; and I endeavour to impress upon their minds, that it is not from any vindictive feeling on my part." W. Wright then states how he reasons with a boy, but we fear extending our quotations, which we have been induced to make so long, from the importance of the object. He mentions that the notion of punishment is kept from their minds, and their reformation is the object kept in view.

BRITISH MAIZE.

IOTA to the Promoter of Colonies at Home.

"WHO HAVE NEITHER STORE-HOUSE NOR BARN."

"An Iota in Agriculture promised to report to you his method of gathering the British Maize, which probably your observing mind

has already suggested to you, instructed by the order of Providence respecting this his early bounty to Man.

Guarded as this corn is with peculiar care by a capsule, beautifully formed for that purpose, the protection would still be insufficient in this climate during a humid autumnal season, if the footstalk did not at this time yield, so as to let the ear by its own gravity turn downwards. Profiting by this instruction, he has hitherto directed his gardener to suspend the corn by its capsule on lines of box cord within doors, and you saw the favourable result of the plan last year; but this being done with some inconvenience to a householder, he made an experiment last autumn, to ascertain whether this plan would answer *sub die*, and left about half a bushel of this corn in sheaves of two dozen each, suspended on a line, root upward, and exposed to all the vicissitudes of weather during the winter and spring. At sowing season he tried some of it, and it has afforded him an excellent return both in green food and seed. Influenced by this success he directed the corn to be broken in as soon as the capsule turned white, and strung through the footstalk on twine in lines, holding from 50 to 100 ears, and suspended between the trees of the garden, using the plant itself for food. This process his gardener has continued during all the recent wet weather with perfect success. The failure of the latter rain this year has reduced his crop nearly one half, but it will still yield, he thinks, from 28 to 40 pints per rod, according to the number of plants in each rod, he has already partially ascertained, by having the first 50 ears of each of the first 3 rods, which have been gathered, both shelled and measured. The green crop has also been abundant; but you shall have the average return of both when the whole is housed, and in the mean time come and see."

"Iota."

(September 26th, 1835.)

REFUGE FOR GIPSY ORPHANS.

(*From the Correspondence of the British and Foreign Bible Society.*)

"In the beautiful valley of Shepscombe, a few miles from Stroud, a benevolent lady has opened a Refuge for Gipsy Orphans. Great numbers of this wandering and singular tribe have for many years frequented the sequestered vales and woods of this "English Switzerland, as it has been termed; and my valued friend has had ample opportunity of witnessing the deplorable state, both bodily and spiritual, to which they were reduced by ignorance and sin. This misery was, as you will readily believe, most conspicuous among the numerous orphans, left totally destitute by the early death of their wretched parents; and it was for this class, more especially that the Christian sympathy of my friend was awakened. She has engaged a pious and judicious governess; and although the "Refuge" has been open little more than a year, thirty-six children have been admitted from six to eighteen years of age, and from sixteen different counties of England. They are lodged, boarded, and

clothed, and carefully instructed in reading, knitting, sewing, and household work with the view of qualifying them for domestic servitude. The Divine blessing has evidently descended on this interesting establishment.

The expenses of the Refuge are defrayed by the subscriptions of a few friends, and the profits on the sale of two or three useful publications; but the means are still inadequate. Such, my dear friend, is a slight sketch of the establishment to which I have ventured to promise a supply of fifty Bibles and Testaments: and I feel well persuaded that our Committee will cheerfully redeem this pledge. My friend is continually visiting the Gipsy encampments, and meets with many who are very desirous of Bibles. Some few of these can read, and others say they can get persons to read to them. I know, from personal observation, how greatly the Gipsies prize a bound book; and that a Bible or Testament is considered by them as a very great treasure, and carefully preserved.

In her last communication, my friend says "I have so far as my own means will allow, given a Testament to every Gipsy family I have met with; but I am now quite at a stand, and have not another to give, though we still visit the woods, and meet with an immense number of families in the course of a year."

EXTRACT FROM THE SECOND REPORT OF THE FRENCH AND FOREIGN
BIBLE SOCIETY.

"Last year, our receipts, to a great extent, consisted of gifts from abroad; but this year our donations from a similar source have been comparatively small; generally speaking our receipts embrace subscriptions made in France and the proceeds arising from the sale of Scriptures: and yet they are not 5000 francs less in amount than the previous year, when no less than 22,000 francs were stated as having been presented by our foreign friends. Hence it is evident that we are taking root in our land.

"But, at the same time, our attention has equally been directed to the wants of our Catholic Brethren. It is but fair to record here, that the Catholics have also at times, endeavoured to disseminate the Bible. Towards the close of the seventeenth century, the Abbé de Barneville, of the congregation of the Oratoire, engaged, with some laymen and ecclesiastics, to give away gratis, and to sell at low prices, the New Testament. And notwithstanding a few isolated facts, which are to be attributed to a narrow-minded bigotry, the interests and the hopes which are attached to the Sacred Volume, even to this day, manifest themselves in various ways amongst them. Booksellers are publishing the Bible to a great extent in Paris; persons of high literary attainments are found recommending its perusal:—and, when one of these, in order to show the wants of France, is heard exclaiming, "A Bible for every cottage!" the Gazette de France, the most devoted of any political journal to the Catholic interests, joins the cry, and its motto is, "A Bible for every house."

STRANGERS' FRIEND SOCIETY.—JAILS AT LIMERICK.

We have for some time been interested in the proceedings of that very useful charity the "Stranger's Friend Society, and are pleased to find by the last report, that in the extensive range of its operations above three hundred visitors are engaged in labouring gratuitously amongst the dwellings of the poor, comprised within the compass of nineteen districts, into which the Metropolis is divided. It is scarcely possible effectually to relieve distress, or guard against imposition, without personal investigation, and it is gratifying to find in how many instances obscure misery and helpless poverty have been sought out and relieved, and the oil and the wine poured into the wounds of the suffering stranger.

The report states that "The scenes of misery presented to the notice of the Society, require only to be seen in order to move the heart to pity, and the hand to administer relief. To these scenes the Strangers' Friend Society has now made its weekly visits for a period of half a century, distributing the bounty of a benevolent public, in proportion as the benign exercises of Christian charity have been extended. Whilst the strictest impartiality is observed, in the distribution of its funds, without reference to sect or party, the Committee trust that this principle of diffusive benevolence will still be kept in exercise, through the continued support of its friends.

"Thousands are annually relieved in the regular course of visitation; and for many cases, pecuniary private assistance is often procured, together with other supplies, which are not included in the report, where the circumstances of the cases demand special and further support, beyond what the Society can allow. Only those who penetrate into the abodes of misery, can form a proper estimate of the extent of the affliction and poverty which surround them. Not unfrequently have the friends and visitors of the society been successful in procuring employment for deserving characters, after their recovery from sickness, who have been afterwards distinguished for their industry and frugality, and for the blessing of God upon their exertions.

"In the year ending 31st December, 1834, six thousand and ninety four cases, chiefly families, were visited and relieved; and among them the sum of one thousand, nine hundred and seventy one pounds, six shillings, was distributed."

Many of the cases brought forward in the report, indicate that the Christian labours, of the visitors, in directing the sufferers to seek for consolation and support in the hope of the gospel, have been blessed.

GRATIFYING STATE OF THE JAILS AT LIMERICK.

In a private letter from Ireland, received a short time since, the writer mentions having been present when a lady gave a very interesting account of the state of both the Jails in Limerick, for the city

and county, which she has lately visited. The change seems to have been effected by two new Governors, religious, good principled men, desirous of improving their fellow-creatures. In the latter they *now* manufacture almost every article worn by the prisoners. The flax is sent to them in the raw state; a machine attached to the tread mill hackles it for sheets, shirts &c. The women spin it, but for the coarser purposes, such as the shoe uppers, trowsers &c. the men spin it in the manner ropes are made; the weaving is done by the men. When the male prisoners arrive, they are put to the tread mill, where, if they behave well, and appear desirous of retrieving their character, the Governor allows them to choose their employment. Thus we see what one individual can accomplish when the mind is rightly directed.

N. B. The county jail is built upon the excellent plan of the Prison Discipline Society, of London.

EVANGELICAL SOCIETY OF GENEVA.

The second Report transmitted to us, by this society, is dated 13th March 1835. It states, "We are about to converse respecting the great work, in which our Divine Master has called us to engage, and in the progress of which, events and circumstances are so pressing, that we could wish almost daily to communicate with our friends, whose counsel, co-operation and prayers also, we feel every day, to be more necessary and more precious. And whilst we are happy in believing, that we shall meet with a readiness to aid and direct, as means exist and opportunities occur, we doubt not the following information will be received with indulgence, and with kindness.

"There were noticed in our preceding number, three stations of our Ministers in France, thus occupied, viz.

"Tournus, by Mr. Achard, who supplies at the same time three neighbouring places, Sennecey, Laire, and Roger.

"Macon, by Mr. Zipperlin, whose sphere of labour comprehends also Louhans, St. Usuge, Chappelle and Nod. Lastly,

"Chalons, by Mr. Hoffmann, whose station comprises Bourgneuf, Rouilly, Bussy, St. Desert, Givry, Fontaine, St. Leger, Couche, and Chagny."

From the first of these stations their Minister writes in a letter dated 16th February, "At Laire, a large village near Sennecey, the Colporteurs were at first rather ill received, but they met with more kindness the following day. They had conversed about religion in several houses, and as they advanced, opposition gave way. They were visited at the inn, and a pretty considerable number of persons assembled quite unexpectedly. Several individuals have already offered their houses for regular preaching, which proves the interest excited. One rather remarkable circumstance in refer-

ence to Laire, may deserve to be mentioned. There is in this village a small chapel, which, since the erection of the larger one now in use, has been quite abandoned. The villagers have proposed the former to the Colporteurs, as a convenient place for the preaching of the Gospel. It might be well perhaps to hire it, this would please the inhabitants, and the neighbouring hamlets might also attend. The interest excited by the Colporteurs is moreover shewn by the attendance of the people to hear preaching at Sennecey, where almost every one to whom information had been given yesterday, appeared, although from the state of the weather, I had expected but few: and the number of hearers was so great, that every seat was occupied, and some could be accommodated only with standing room."

"On the 5th of March 1835, Mr. Achard writes again, "The meetings (at Sennecey,) continue pretty numerously attended, and I indulge the pleasing anticipation of stability as to the cause there, provided we go on in faith. Laire becomes more and more interesting. I deem this large village worthy of attention, and consider it important that regular preaching be provided there. It contains 1800 people. The success of my first discourse has exceeded my expectations; people crowded together in great numbers. Some scoffers having however begun to disturb us by profane songs, we withdrew, in order to avoid offence, but we are told that after our departure, there came twice as many persons willing to hear. Can we listen to this and sit still? I think in the little town of Cuicery, a commencement should be made of regular preaching. Different villages too, might be visited from time to time. You will perceive that in this neighbourhood, we have reason to expect joyful things."

In a letter dated 25th February, 1835, Mr. Zipperlin, Minister on the second station, says, "I almost fear to speak of the state of things at Macon. If we had not that unhappy tendency always to embellish our statements, we might write without exposing ourselves to suspicion, but in speaking of our work, we always find it sweet to give prominence to poor *self*, and yet I must inform you of all that is passing. The most pleasing circumstance, is the augmentation of the morning congregation on Sundays. Twice already it has amounted from 80 to 100 hearers, which, (though a small number in the abstract,) is much in a neighbourhood, where the Lord's day is profaned without any scruple. It appears to me that the moment is not far distant for commencing the formation of a small church at Macon." The writer proceeds to give an account of the performance of the marriage ceremony for a couple who inhabit Macon, and whose union had been legally effected before the civil authorities, as long as nine years ago. The recognition of the matrimonial alliance, does not in France, legally appertain to the church, marriage being regarded simply as a civil contract, and as such *requiring* the sanction of the magistrate only, although at the same time the law does *not forbid* that of the minister, if parties married civilly are desirous to have their union sanctioned ecclesiastically afterwards, which

is mostly the case. In the present instance the parties being Protestants, and no Protestant minister being at Macon, the space of nine years had elapsed before the nuptial vow was repeated before a Christian minister, and the circumstance drew together great numbers, on whom it appears to have produced a powerful impression. Another Protestant from the south of France, residing at Macon, has expressed his wish to follow the example.

At Louhans there appears room for encouragement, notwithstanding the opposition of the priests. One poor woman to whom the priest had declared that he should no longer allow her the bread of the poor if she continued to attend the meetings, has sent him word he was free to withdraw her allowance, she did not wish to be bound down. Some of the country people are most assiduous and eager to obtain instruction, and some gentlemen are among the regular attendants. "Every thing," Mr. Zipperlin adds "conspires to induce the belief that the Lord has a people in this town, and more especially in the environs. In several villages Colporteurs are asked for; in one the Mayor has promised them a room for next Lord's day, and he purposes having the bell rung to invite the people."

The report enters into several particulars respecting the controversial proceedings of the ministers, but our views being chiefly directed to the diffusion of light and knowledge, and the spread of the gospel of Jesus Christ, by the operation of whose spirit in the heart, men would be turned from darkness to light, and from the power of Satan unto God, we leave the remarks upon Popery and the animadversions upon creeds and doctrines, and proceed with the pleasing information that through the kindness of the Religious Tract Society in London, the Committee have been enabled to launch into another important channel of usefulness, the establishment and extension of Evangelical Circulating Libraries; and with a handsome grant of Scriptural works, they were aiding and forming several such useful instruments for publishing the glad tidings of the Gospel. "May a gracious God," they add, "smile upon these efforts to make known His salvation, and may He increase our humble means of labour in so vast a field."

At Chalons and the numerous surrounding villages, the report states, "the Scriptures are actively disseminated by their excellent friend, Mr. Hoffman, and the zealous Colporteurs by whom he is assisted." In a letter from this indefatigable labourer, dated 19th of February 1835 he says "On Wednesday I was accompanied by Colin the Colporteur to Bourgneuf, where, notwithstanding the unfavourable state of the weather, we had an auditory of nearly 400 persons, by whom much attention was manifested. On arriving at Chalons, I found that my little Thursday meeting was increased, and several other persons have since then applied for permission to attend. At Givry our meeting was numerous and respectable. Certainly this cause is on the increase—all is prospering—Give God the glory!" More recent intelligence confirms these favourable tidings, and the

following extract is from a letter of one of the Colporteurs, "a class of labourers," the report says, "than whom it is difficult to imagine one more essentially useful, in the great enterprize of making known true religion." "When my round through the villages was completed, I entered another house. The inmates appeared serious, and listened with delight to the reading of the gospel, manifesting great eagerness to possess for themselves the sacred volume, but having no means to pay for it, I felt deeply affected, and thinking within myself what great results might be found connected with the sanctified use of a single copy of the New Testament, I presented them one gratis, and to make up for the price went without my dinner that day."

In concluding the report (which we have considerably abridged) the Committee, in alluding to its length state, that it is written for the furtherance of no cause nor interest of theirs, but solely for the purpose of inviting as many of the friends of the Redeemer as their paper can reach, to concur with them in aiding to extend that Redeemer's kingdom.

PROGRESS OF THE GOSPEL IN AUSTRIA.

The Evangelical Communities in Upper Austria, are described by an eye witness as "each resembling a garden of God, in which we rejoice to see the plants of our Heavenly Father's planting" "not" he observes, "as though the souls in these communities are entirely converted, but I have never any where met with so many awakened minds, and so much inward spiritual life, in proportion as here. It is animating to behold the love of the pure unsophisticated truths of the Bible, the simplicity of heart, the singleness of eye which prevail. Peculiarly comforting is it also to see how the Lord has hitherto, in an especial manner, preserved this part of the country from that grievous sectarian spirit, which has caused so many divisions among the children of God in Germany." (*"Neueste Nachrichten"* for September, 1835.)

VISIT TO ZILLERTHAL, IN THE TYROL.

"I came to the messenger of peace R—. This worthy old man, of 80 years of age, had laid down under the shade of a tree. I approached him with the words "God bless you, dear old man!"—"God reward thee, thou art a Protestant, art thou not?"—"Yes"—"Walk in."—A confiding shake of the hand was enough to unite our hearts to each other. I now mentioned to him what was said in Austria about *Zillertal, and asked him if it were true?—"Perfectly," he replied. On my requesting him to tell me all the particulars respecting the awakening, he gave me the following relation.

"In my early years I carried on the oil trade in Styria and Bavaria. Each journey I purchased books, viz. "Arndt's True Christianity" Stark's and Schmolken's Prayer Books, and several others of this

* A considerable awakening is said to have taken place in this, and other parts of Austria.

description ; these I sold again, and by this means many evangelical works came into the hands of the inhabitants of Zillerthal. At that time nothing was less in my thoughts than the great and important fruits which the good seed thus scattered, might bear, and as it truly under the Divine blessing has borne. The people, who are now ready to overflow the Protestant Churches, are for the most part children of deceased believing parents. Thus the leaven of the Kingdom remains, and long continues to work. (*Neueste Nachrichten* for September, 1835.)

BAHAMAS.

Various accounts from the Bahamas, show the zeal for the interest and improvement of these Islands, manifested by the present active, and enlightened Governor Lieut. Col. Colebrook, who has called the attention of the assembly, to the propriety of endeavouring to develop the resources of the Bahamas, and of offering premiums calculated to foster industry, and increase the productions of the country ; these are objects of peculiar interest, at a time when a large and increasing population are seeking the means of independent support. In one of his communications he observes, "I should be glad to see out here some good and intelligent persons capable of carrying on the Allotment System, and conducting schools of Industry : we are much in want of them."

In the address of the "Bahama Emancipation Union Society" to the Lieutenant Governor, is the following gratifying paragraph, "From the very salutary measures already adopted by your Excellency, we augur much good will be done for the benefit of the labouring population in this extensive Colony, and we trust, under your Excellency's patronage, to render a grateful return, for the boon bestowed upon us."

In the answer to this address, Lieut. Col. Colebrook expresses his gratification in observing that the inestimable boon conferred by Great Britain, in the Abolition of Slavery in her Colonies, is justly appreciated. "The formation of your society," he observes, "with the intention, as I understand, of enabling you to provide for the support of the aged and infirm, without having resource to parochial assistance, is in the highest degree, creditable to you ; and it affords a happy presage of the moral and industrious habits which may be expected to prevail amongst the labouring population of this extensive Colony."

"The Argus states that his Excellency, the Lieutenant Governor, has accepted the office of Patron and President of the Bahama Auxiliary Bible Society, and that he had stated he should feel much gratified in giving the Society all the support in his power"

SPANISH TOWN, BIBLE SOCIETY AT JAMAICA.

We observe by a late number of the Watchman, "that a public

meeting was held at Spanish Town, on the 10th of the 8th mo. (*August*), for the purpose of forming a Bible Society, for the parish of St James's." It was numerously and respectably attended, and many of the black and coloured population assembled on this occasion. The Rector was in the chair, and no less than twelve Ministers of different denominations were present. The proposed resolutions were agreed to, and a committee appointed for the ensuing year. The meeting was convened through the instrumentality of the Agent of the British and Foreign Bible Society, James Thomson, who was present on this occasion, and took part in the proceedings of the meeting.

THE EMANCIPATED SLAVE.

(*From the "Friend," dated Sixth Month (June) 27th 1835.*)

"The following anecdote was related at the late meeting of the Anti-Slavery Convention in Boston, in reply to the assertion that the slaves would be unable to take care of themselves, if set free, and therefore it would be wrong to emancipate them. The incidents occurred a few years since. A young slave in Kentucky, who was reputed to be the son of his master, was told that if he would earn three hundred dollars, and pay it to him, he should be free. He applied himself with great industry, and in a comparatively short time, earned the money, and bought his freedom. He had, during his slavery, become a skilful cabinet maker; and he immediately went to Cincinnati, to get work at his trade. After applying to a considerable number of cabinet makers, most of whom refused him at once, he found an Englishman who was willing to employ him, particularly after discovering that he was a very skilful and ingenious workman, but he thought it necessary to consult his journeymen on the subject, which he did, representing the case as favourably as he could, and even proposing to fit him up a place to work in separate from them. But they positively refused to have him employed, hinting that if he was, they should require the payment of their bills and leave him. They said that they would not work for a man who would employ a negro in his shop.

Driven thus from his trade, the coloured man went to the landings and obtained employment in unloading boats, and other heavy work, and being active and industrious, he made good wages, and was after a while, able to set up for himself. He succeeded well, and is now a master undertaker at Cincinnati; and he has several times in the course of his business, given employment to some of the very journeymen who formerly refused to admit him to the shop where they worked."

EXTRACT OF A LETTER FROM A FRIEND, TRAVELLING IN THE STATE OF SOUTH CAROLINA, IN THE SPRING OF 1835.

A lady who with true southern hospitality, received us at her man-

sion some weeks since, observed to me, "The northern people don't know any thing of slavery at all. They think it means perpetual bondage *merely*, but of the *depth* of *degradation* that *that* word involves, they have no conception. If they had any just idea of it, I am sure they would use every effort to put an end to such iniquity." A nice slave came to me the other day, to tell me, what *great joy* your mother's meetings were to coloured people. "Why *me*," says she, "dat minute dat me look on missess face me sure she here for *good*." Her husband gave us a most touching history of their life of bondage: his broken manner adding to the interest. He says, "me got religion many years since, and den me sing and pray, and colour people come about to hear; but one day massa tell me, "Tom," me say, "here sir," den massa he say, "Tom, you no quit *exhortin*, me sell you strait away," den me leave off long time, but Christmas come, and me so full o' *tanks*, me heart run over, den me begin to pray and sing again, and massa right soon send me word "*be still*;" but me is *so much* happy, me keep on; den massa send me an' order me about tirty lashes, and den he say, "Tom you pray no more; but me say, yes sir, me must pray. Me serb you allays, you my eartly massa, but when you tell me not to serb my heabenly Massa, den me dar not 'bey you." Massa grow berry mad, he say, "you sall have tirty lashes more if you no promise quit such troublin noise." But me keep tell him, no! me feel it right to pray, me sorry disoblige him, but me force to do what right. Massa grow madder still, he say, "Go out my sight for idder:" Here take Tom clear away and sell he to de highest bidder, den me beg Linna (Belinda) may be sole well as myself, and massa he say, "yes go long away out of my sight, all at belong to you, I nebber want to look at you again." Den oberseer put we on de table and he sell we bote; and now us got good place, tanks to my Gracious Massa. New massa is a Jew, dat me no like so well, but den he be berry kind and nebber sturbs me, when me sing and pray." Poor Tom! I have not done him justice certainly, but truly, I did think that something of the spirit of the Holy Martyrs, rested upon this poor ignorant, but honest hearted follower of the Lamb."

MISSIONARY CAUSE IN THE WEST INDIES.

A meeting was held in Spanish Town on Monday last, in the Wesleyan Chapel, for the re-organization of a Branch Missionary Society. The chair was taken at 6 o'clock by the Rev. David Kerr. The resolutions were peculiarly adapted to the present state of the West Indies particularly, and the world generally. The speeches were animated and impressive, and engaged the earnest attention of the audience, which was large and respectable. The utmost harmony prevailed, and the interest excited evidenced itself by a tolerably good collection.

The meeting was closed at 9 o'clock by solemn prayer—the as-

semply retired blessed and pleased, and we trust, with a solemn determination to unite their prayers with their best exertions, for disseminating the blessings of the Gospel of Christ

On Wednesday evening, May 13th a Branch Wesleyan Missionary Meeting was held at Grateful Hill Chapel, St. Thomas in the Vale, Rev. Jonathan Edmondson in the chair.

After giving the resolutions passed at the meeting, several of which are very satisfactory, we are informed that "the exertions of the Collectors and friends of this Society afford a powerful evidence of the improving state of the public mind, as it regards the spread of the Gospel. An interest is excited, likely to raise the standard of sound piety among the people thus engaged in communicating to the Heathen world that Gospel, which has put them in possession of the hope of immortality.

The Holy Scriptures, through the liberality of the British and Foreign Bible Society, have recently been put into the hands of many families in this island that never before possessed or even heard of this invaluable treasure.

(Jamaica Watchman, April 25th 1835.)

UNITED STATES OF AMERICA.

State of the Slavery question, from a Correspondent.

A volume would not contain an account of all the proceedings that have been adopted, in relation to slavery, within a few weeks. There are twelve slave-holding states. In at least ten of them an abolitionist who should attempt to propagate his opinions would instantly receive 50 or 100 lashes on the bare back, and be hung if he did not leave the state within a few hours. In the non-slave-holding states the most violent excitement prevails, and is constantly increasing against those who advocate the doctrine of immediate emancipation. So unpopular has the topic become, that a discussion of the question is no longer tolerated. I will mention one, among numerous anecdotes, of a similar character, that will tend to illustrate the public temperament.

Mr. Thomson, who was sent hither as a missionary, to preach immediate emancipation, was expected in the city of New York a few days since, from New England, on his way to Pittsburgh, in Pennsylvania. As soon as his anticipated arrival became public, printed handbills were posted at the corners of the streets announcing the fact; and arrangements were made to seize him, tar and feather him, and drive him out of the city. It is a matter of great doubt whether the civil authority would have been competent to his protection. Fortunately for him and the community, he did not arrive; or, if he did, it was privately, and he must have left the city without the populace discovering it. Until the present excitement subsides, it is very doubtful whether there is a city in the

United States in which the people would permit him to address them. He is now literally skulking through the non-slave-holding states, and in other portions of the country, is considered, and if taken would be treated, as an outlaw. That such a state of things should exist among intelligent men, and in a land of laws, is deeply to be deplored. But the picture is not too highly coloured.

The awful circumstance of the slave-holding-states in North America, have long excited deep feelings of sorrow and apprehension, in the breasts of real Christians and friends to mankind. If we believe at all in the doctrine of rewards and punishments, or rather in the great truths contained in the bible, we have just reason to expect some signal demonstration of Divine displeasure, upon the tyrants of the southern states. By their *legislative enactments*, they have embodied their crimes in the shape of *national sins*; and as the sins of individuals are visited in an individual capacity, so the bible and the history of all nations, shew us that sooner or later national sins meet with national punishments. Are not the signs of the times in North America, calculated to remind us most forcibly of this language of the Prophet, Isaiah chap. xxvi. verse 21. "For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, the earth also shall disclose her blood, and shall no more cover her slain." Do we not hear already,

"———the wheels of an avenging God,

"Groan heavily along the distant road;"

—yes, we must believe that *he comes*, "but who may abide the day of his coming, or stand when he appears?"

When we consider the enormities perpetrated in the Southern States, the wretched condition of morals, and the general depravity that abounds there, we are ashamed that they speak the English language, and cannot but consider them a disgrace to the stock from whence they sprung; at the same time we are far from involving the whole of the inhabitants in the censure which we must bestow upon their *rulers*: we are aware that there are many valuable and truly christian characters in these melancholy regions, who deeply deplore the deeds of the majority; may their number increase until they shall be strong enough to overpower the oppressor, and be enabled to devise and execute measures of mercy and justice, which may avert the judgments of the Almighty from their guilty land, or that at all events, His language by His prophet, may be applicable to every one of them. "Come my people enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast."

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ORPHAN ASYLUM AT HALLE,

WITH SOME ACCOUNT OF THE FOUNDER.

It is always interesting and often encouraging to the sincere labourer in the cause of Christian Philanthropy, to mark the commencement, and trace the progress of those benevolent undertakings, which, originating in principles of Gospel love, breathe peace on earth, and good will to man. In the account of the Institution before us, we have a striking example of what may be effected, under the Divine blessing, by individual exertion, guided by that wisdom which is from above.

Augustus Hermann Francke, founder of the Orphan House at Halle, was born at Lubeck in 1663. The extraordinary powers of his comprehensive mind were early developed, and in his tenth year he asked his mother for a little room which he might call his own, where he might study and pray without interruption. This request was granted; and it was his habit, when he returned from his teacher, to retire there, and closing the door, engage in earnest prayer.

Contrary to the usual practice of the schools, he entered the University at the age of fourteen. He was always distinguished for his attention to theological studies, and the great object in all his pursuits appears to have been the promotion of practical Christianity; with this view he applied himself to the study of the Oriental languages, read the Hebrew Bible through several times, and was much interested in the delivery of Biblical lectures, being impressed with the idea that much advantage would arise from the attention of the students being increasingly directed to the study of the Scriptures in their original language, and to the practical truths they contain. This he thought would undoubtedly be a better preparation for the instruction of the people than dogmatical sophisms or abstruse reasonings. Francke felt and owned that a knowledge of Theology as a mere science, could not produce a change of heart; and in reference to this subject he says, in speaking of himself, "I knew how to discuss all the doctrines of Theology and Morals, and could prove them from the Bible; I was correct; in my external conduct, and neglected none of the forms of religion; but my head, not my heart was affected. Theology was to me a mere science, in which only my memory and judgment were concerned. When I read the Bible, my effort was to become acquainted with its doctrines, not to apply them to myself; and though I wrote volumes of notes upon it, I

never took care that its precepts should be written on my heart." He often regretted in after life, that the influence of evil example had in degree blunted the tenderness of his feelings, and led him to neglect the early influences of the Spirit. While he was at Gotha however, about the three and twentieth year of his age, his religious feelings revived and strengthened, he felt more deeply the necessity of practical piety; and the next year, when he was at Leipsic, surrounded with the temptations of worldly society, "God, of his mercy," he says, "sent His Spirit to lead me away from every earthly good, and inclined me to humble myself before Him, and to pray for grace to serve Him in newness of life. These words of Scripture were impressed upon my mind: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God." Heb. v. 12.

Although thus favoured with the visitations of Divine grace, the mind of Francke was at times distressed with a sense that he had yet no saving knowledge of his God and Saviour, and was without that faith, which consists not in an exercise of the intellect, but in humble trust in a crucified Redeemer. On one of these occasions, when deeply tried with doubts and fears, he knelt down, and in anguish of soul uttered the petition, "O God, if thou *be* God, manifest thyself to me! to his inexpressible comfort and joy, his doubts were dispelled, the cloud was removed, and he arose from his knees with a feeling of peace, of which no words could convey an idea. This season was ever remembered by him with grateful commemoration of the mercy extended, in granting him "the light of the knowledge of the glory of God in the face of Jesus Christ." Yet though favoured with a trust that he was not under condemnation for his manifold sins, he observes that it did not render him careless and secure, but rather excited him daily to be more and more renewed in the spirit of his mind. His constant dependance upon Divine guidance, and his faith in the efficacy of prayer, were remarkably manifested in all his undertakings; and when any difficulties arose or cares oppressed him, he was accustomed to retire, and spreading his cause before Him who seeth in secret, cast his burden upon the Lord, and petition for that aid, which he so often thankfully, acknowledged was never sought in vain.

His manners and deportment were characterized by that humility and simplicity which were so eminent in the Master whom he served.

Whilst several united in sentiment with Francke on religious subjects, in others a spirit of envy and persecution was awakened, and he was accused of spreading false doctrine. This opposition was sanctioned under the pretext of preserving a pure ministry; he however adhered to his resolution of promoting practical Christianity, rather than yield to the taste of the times, by spreading unfruitful scholastic Theology; and to this end his example, as well his doctrines contributed. The fame of his abilities and virtue had so far extended as to induce several princes to solicit him to settle in their

dominions, but in 1691, he was appointed Professor of the Greek and Oriental languages at the new University at Halle, and became Pastor of Glaucha, a village in the suburbs of that city. This village in which all Francke's buildings were subsequently erected, was in a very wild state when he first commenced his pastoral office; luxury and poverty both reigned, Beer shops and dancing houses occupied the ground where the Orphan Asylum now stands, and the inhabitants of Halle, forgetful of labour and industry, flocked in crowds to these scenes of disorder and immorality. Francke found at Glaucha a soil much needing cultivation, but it required the unwearied exertions of such a faithful labourer to reap any harvest from such ground. In the two first years of his office, some disputes arose between him and the ministers at Halle; the extraordinary activity and perseverance with which Francke fulfilled his duties drew upon him the jealousy and calumnies of those who felt he had got so far beyond them. About this time he began openly to catechise the neglected youth in the church at Glaucha; but it was in the year 1694, that those works were first commenced, which have been carried forward in that spirit of piety and love which animated the soul of Francke. Small in their beginning,—incredibly swift in their progress,—and in their accomplishment the medium of widely extended benevolence.

The poverty which reigned in Glaucha, and the want of proper oversight of the sick and idle, collected together a number of beggars before the doors of the rich. In order to prevent this daily course, it was a general practice to set apart one day in the week to relieve them. Francke adopted this plan in distributing bread; when it occurred to him it would be a suitable opportunity to offer some instruction to the people. When they were waiting before the house, he had them all called in, placed the aged persons on one side, and the youth on the other, and then began in a kind friendly manner to ask the young people questions from the catechism, the older ones only listening. This lasted about a quarter of an hour, and after concluding with a short prayer, the bread was distributed and notice given that this plan would be continued weekly. The ignorance which he had thus the opportunity of discovering was incredible; he knew not how to begin to overcome it, and this often caused him sorrow of heart. In order to afford assistance to the children, he for some time paid for their schooling, but his aim was not thus accomplished; they received the money from him, but either never went to school, or remained wild as before. This benevolent man was not less distressed with the state of the poor housekeepers, but his limited finances would not admit of his affording them relief. He purchased a poor's box, which he carried round every week to the kind-hearted students, and other persons, and by this means gained nearly half a dollar weekly, but this resource soon diminished. He then resolved more earnestly to solicit those who were not willing to give, and in the beginning of the year 1695, tried another plan. He put up a box in his study, and wrote under it this inscription;

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" and underneath, "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver." Trifles were from time to time put in, and in a quarter of a year, a very rich lady, without taking heed to what she did, put in at once seven florins, or four dollars, and sixteen groschen*. When Francke took this in his hand, he exclaimed, "This is a noble capital! something appropriate must be founded with it; I will begin a school for the Poor." His benevolent resolution was immediately put in practice. On the same day he purchased books to the amount of two dollars, appointed a poor student to instruct the children for two hours daily, promised him six groschen weekly as a remuneration, and trusted in God to provide resources, when his funds were exhausted. The poor children received the books with joy, but most of them sold them and staid away. This did not discourage him; with the remaining sixteen groschen he purchased others, which the children were to leave at school, where they were to be locked up.

The school was commenced at Easter in a large room, by his study, and a box placed in it to receive donations, with a reference to Proverbs xix. 17. Benevolent persons often put something in, and in order to encourage the children to attend, they received alms three times a week, linen was sent from different places, of which shirts were made and given to them, and several citizens hearing of the good instructions they received, sent their children and paid for them. As a better salary could by this means be given to the master, he attended five hours in the day. The first summer, the number of children amounted to 60, and the poor housekeepers were remembered also. The fame of this excellent man's extraordinary exertions for the public good extended far, and awakened in many generous minds the desire to assist him; in the summer of the same year, (1695) he received 500 Rix dollars for the poor, which were faithfully appropriated. This suggested the idea of the plan which was afterwards carried into such extensive operation, of supporting some poor students by benevolent contributions. Before the end of the summer 100 dollars more were brought in; thus the funds, though often very low, were from time to time replenished.

The room in the parsonage being too small, another was engaged, and before winter, a second. Two teachers were now required, Francke gained experience daily, and the thought occurred to him that in the formation of mind and character, much more might be accomplished if the children were not only to receive daily instruction, but be entirely brought up and educated. This was the origin of

*A German or rix dollar is about 2s. 7d. sterling, and the groschen, of which twenty four make the dollar, are nearly equal to 1 $\frac{1}{4}$. each. Money was at that time in Prussia much more valuable than at present.

his resolution to erect an ORPHAN ASYLUM, although he was not in possession of the smallest capital for it. A friend hearing of this, sent 500 dollars, and appropriated the interest for a beginning. For five and twenty dollars, Francke hoped to be able to bring up one Orphan. He inquired for the most needy, and four were mentioned to him without father or mother, these he took on the 5th of November 1695, and when some benevolent persons offered to be at the expense of another, a fifth was soon found. For several days successively the number was increased, until on the 16th of November nine were assembled. A person was appointed to take charge of them, who performed his part faithfully. The Orphans were collected before a house was built or purchased, but benevolence increased with the claims upon it, and a house was bought and appropriated for a school for the poor. Arrangements were made for the instruction and accommodation of different classes of children and students, all under the superintendence of Francke himself, whose attention was not confined to the children of the poor, but extended to the poor generally, desiring to afford them that instruction which would induce better habits, and put an end to the degrading practice of street begging. All who came, even from a distance, were received for two hours daily, their necessities sought out, and advice and assistance afforded them.

The increase of candidates amongst orphans and students, confirmed the resolution of Francke to build an Asylum, which after much labour and consideration was at length put in practice. The details of the progress of this interesting institution, with the important establishments subsequently connected with it, would require more room than our limits afford. The foundation stone was laid in 1698, which is regarded as the period when the Orphan Asylum was founded: the work was carried forward by public benevolence, and the hopes and courage of the founder were often reanimated by unexpected support. His views and means of usefulness gradually extended until at length there were connected with it,

1st. The Royal Pedagogium, an institution for the education of young men. Since its establishment in 1698, it has educated two thousand seven hundred and ninety individuals. They pay for their education, which is of a very high standard.

2nd. The Latin school for pupils less wealthy than the former, and for boys of the city of Halle. The number of boarding scholars in this department has sometimes been very large.

3rd. The German school for boys and girls, whose parents do not wish to give them a learned education.

4th. The Canstien Bible press, instituted about 1712 by the Baron von Canstien, an intimate friend of Francke's, distinguished by his active zeal for the promotion of Christianity, and by general benevolence. The object of it was to furnish the Bible at a cheap rate by stereotyping it. From this press have already been issued two millions of copies of the whole Bible and one million of the New

Testament. The profit belongs to the press, and is devoted to rendering every new edition still cheaper than the former. Canstien died in 1719, leaving to the Orphan Asylum his library, and a part of his fortune.

5th. A large library, and collections of natural history and philosophy. Its income is derived from the extensive Apothecary's shop of the Orphan Asylum; from the book establishment which is one of the largest in all Germany, and publishes all sorts of school books, at very low prizes; from the Pedagogium, and from charitable contributions.

The number of Orphans in that part of the institution devoted to their accommodation, is about one hundred. The greatest number it has ever contained at once, is two hundred. Since its foundation it has been the happy means of educating gratuitously no less than four thousand five hundred orphans, of whom three fourths were boys. Those who manifest talents, are prepared for the university.

The benevolent founder of such a combination of charitable institutions died in 1727, after devoting himself to his favourite establishment for thirty-three years.

We were grieved to find by a letter from Halle, written in 1834, that those principles which have done so much mischief in Germany, and which are termed Rationalism, have even found their way into this institution. The writer observes, "The Orphan House at Halle is, to the stranger an object of peculiar interest, as exhibiting the fruits of an enlarged christian benevolence, which has immortalized the name of Francke. Though it rose from the smallest beginnings, it has grown to a large literary establishment, embracing all the public schools at Halle, except the university. At present more than two thousand scholars are there, receiving daily instruction, though alas! under the influence of Rationalism.

A pious German professor remarked a short time since, how striking was the fact that those arrangements of Francke which were planned, perhaps too exclusively in reference to human wisdom, for the preservation of the pure doctrines of Christianity in his schools, had failed; whilst what he had committed in simple faith and fervent prayer to divine direction, was brought to pass and his petition that there might always be *one* Professor of sound religious principles in the institution, had been answered.

SANTA MAURA.

In our number for the fourth month (April,) page 67, we mentioned the improvements then in progress at Santa Maura, under the vigilant inspection of that steady friend to the natives of the Ionian Islands, Captain Macphail. We grieve to say that instead of being seconded in his efforts, and aided in surmounting the obstacles then alluded to, his difficulties were increased by the intrigues of designing and unprincipled men, who contrived to gain

the support of the authorities, and he was at length compelled to resign the Presidency of the Island, and abandon those disinterested exertions for the welfare of the Greeks, to which he had devoted so much time, so much property, and the energies of an active and enlightened mind. The following communication from him was addressed to the Editor in explanation of some of his difficulties; and as it gives so clear a view of the present state of these interesting Islands, we have, (though obliged a little to curtail it on account of space,) given insertion to the leading facts brought forward. The letter is dated 26th September, 1835.

“ My dear Sir,

“ Having so often witnessed the strong interest you take in every thing that can conduce to the improvement of the Ionian Islands, having also had the happiness of being the channel through which your liberality, added to that of other generous members of the Society of Friends, has been afforded to portions of their inhabitants, and adverting to the conversation we had upon the obstacles to that improvement which actually exist, and the readiest means of overcoming them, I am induced to throw upon paper such observations on the subject as my position on the Islands enabled me to make.

“ Strange as it may appear, it is no less true, that the Ionian Islands though between twenty and thirty years under British Protection, are very deficient in those social ameliorations which ought to have accompanied so favourable a circumstance.

“ The defective state of the *Administration of Justice*, of *Education*, of the means of *Communication*, and hence of that surest basis of their wealth, *Agriculture*, is in some of the islands strikingly apparent. From these causes arise that barbarism and poverty which so largely exist in a country profusely favoured by nature in climate, soil, and a race abounding in talent, and placed in a condition (so many of the peasantry being proprietors) which ought, under a good system, to ensure them civilization, abundance, and happiness.

“ In entering more particularly upon the subject, I select Santa Maura as being the fourth in rank, and the third in point of size, and as an island which latterly came more under my own observation. To begin with the *Administration of Justice*, its inefficiency to afford protection is evident from the frightful extent of crime. Leaving out the number of *Accusations* that are brought forward, as also those that are withheld, either from want of legal proof, or the machinations of unprincipled lawyers and their accomplices, the criminal *Convictions* amount to between fifty and sixty annually, and the correctional ones, extending to imprisonment with irons, and forced labour, to between 3 and 400. Let this statement be compared to that of any other country, and the amount will be

found appalling, on considering that it arises from a population of only 18,000.

"The most frequent offences, and those which engender a vast number of crimes, are those of trespass and damage maliciously done to the property and produce of neighbours, added to nocturnal thefts. Owing to the absence of religious feeling, of moral principle, and to the impunity so easily procured by means of perjury, every vindictive feeling is promptly indulged in. The means resorted to are chiefly turning in flocks to graze on and ruin their enemy's vines and crops, cutting rings of bark off his olive trees, and thus insuring their speedy decay, setting fire to corn and flax, cutting, maiming, and blending his cattle with unheard of barbarity, &c. The sufferer can generally point out the aggressor, but where there is, both among high and low, so general a disregard of truth, the dread of being unable to substantiate the charge, with the unavoidable expense and loss of time, and the certainty that the offender will, if he have any property, be defended by a powerful noble, in many cases deter the injured person from seeking *legal* redress, and smothering his revenge for a time, he at length gives loose to it by perpetrating a crime, far exceeding in enormity that which gave rise to it. This is the *immediate cause*, by producing a sense of *Insecurity*, of the languor with which agricultural operations are carried on. This is sufficient to account for the melancholy fact, that on a surface of 160 square miles, with a population of only 18,000 souls, where almost every peasant is a landed proprietor, in the finest soil and climate, the exports for five successive years only averaged about £20,000 annually, or less, while they import *more than half* their grain, besides the salt provisions with which they eke out their subsistence, with many articles, including onions and garlic, which their own soil would almost furnish spontaneously.

"The code of laws, which has been in preparation for the last fifteen years, having been partially introduced a short time since, it is to be hoped that some amelioration *may* ensue.

"Perjury is an evil so widely spread, that it ought in the new code to be especially considered. In Santa Maura the *purchase* and *loan* of false oaths are spoken of as a notorious fact, and I believe that the same may be asserted of various other islands. I have been assured by judges that they frequently decide contrary to their conviction; and the Fiscal Advocate of Santa Maura has assured me that he has seen the lawyers paying witnesses for false testimony in the vicinity of the tribunals. How can improvement be hoped for, while every man, however respectable in character and station, is liable to be the victim of false swearing?

"I do not enter into the administration of the Civil Law, that subject being foreign to my pursuits, and far above my abilities; but some guess may be made at the state of it, when you every where hear complaints of the enormous rate of interest exacted of

loans on *landed security*, to the amount of 20, 30, and even 50 per cent, including *premiums* &c.

"Education at Santa Maura is at a very low ebb compared to what it ought to be. There are, as in each of the other islands,

1st. A central primary school where boys are taught on the Lancasterian system. It also serves as a National School for the education of Masters for the village Schools. About forty or fifty boys attend.

2nd. A secondary school, where the English and learned languages are taught, with mathematics, logic, rhetoric &c.: 30 or 40 scholars attend.

"These two schools are supported at the expense of Government, the first at the annual cost of about £40, the second at the cost of £320 yearly.

"There are two private schools in the town with about 70 or 80 boys attending, and eleven village schools, where 2 or 300 boys are educated by the contributions of individuals. There is a female school with 25 girls, supported by private subscriptions. When Lord Nugent first arrived he saw it with 116 girls, with every probability of an increase of numbers—but it rapidly fell off, owing to causes connected with the general administration.

"I have stated the limited numbers that attended the schools, while Santa Maura could easily furnish 2,000 boys; but the mode of conducting the schools is most to be deplored; an Italian of notorious character is at the head of the secondary school, in which are educated all the young nobles, and those who are to be the future leaders, rulers, and magistrates of the people. Though this Italian master is not troubled with any superfluous delicacy or sense of propriety, he expresses the greatest horror at the *depravity* of his pupils—a sad prospect for the next generation; as to any sentiment of religion, morality or honour, I hold both preceptor and pupils, to be equally destitute.

"The Primary or Normal school has for its master a lad related to the Bishop, but whose character is so bad as to occasion his being turned out of that worthy Prelate's house. This unworthy subject was placed at the head of the schools by means of some Protector at Corfu, and to make room for him, the most excellent person who had first introduced the system of mutual instruction, and is a priest universally venerated for his character, was removed, without any cause being assigned for it, neither was the Local Government ever made acquainted with the reason. Under such guidance, (if guidance it can be called,) are the schools at Santa Maura, consequently there is a total want of discipline, of encouragement, and of every principle which ought to influence the education of youth. A general committee at Corfu having taken this important branch out of the hands of the Local Government, and as they are too remote and too indifferent to pay any attention to either teachers or pupils, a general disorder and neglect (as regards Santa Maura) are evident.

"Thus, though I consider the schools to be neglected, and in some instances to be doing more harm than good, I am most happy to bear testimony to the very excellent spirit that animates the peasantry. When country schools were first established among them, great clamour and opposition arose. Yet on making a tour of the Island last year, the elders of almost every village came forward and strenuously entreated for schools and roads, offering to *pay* according to their respective *means* for the education of their *own children*, and to *contribute* towards the expense required for their *poorer neighbours*. Little as has been effected hitherto, I consider this delightful fact to be a splendid triumph in the cause of civilization, for it proves that a barbarous and most prejudiced peasantry can, in the space of a very few years, and under a very defective system, not only be convinced of the advantages attending even an imperfect education, but even become advocates for the extension of its benefits to others.

"In the knowledge that this admirable spirit is almost general among the peasantry, I feel certain that instead of 3 or 400, at least 2,000 might be placed in the schools, who ought not only to be educated in the usual branches of learning, but also in their religious and moral duties, the elements of horticulture and agriculture, a knowledge of their rights as citizens, and of such local laws as more immediately affect the agricultural proprietor. I know of no measure that would so readily form and elevate the very debased character of this naturally clever people.

"Though it is foreign to my purpose in this limited space, to say how the requisite number of schools is to be established and efficiently conducted, I will generally observe that all must depend on the importance attached to it by the Lord High Commissioner. If he have the advancement of education at heart, he can easily induce his residents to encourage the favourable disposition of the people: and I can confidently say that with this feeling in his favour 2,000 boys may be fully grounded in the course I have laid down, for two dollars each. You will recollect that I am speaking of Santa Maura. I say it can be done, and I *offered to do it*, for I had already educated many hundreds of boys at Cerigo, with *no expense* to the Government; my offer was neglected, from an idea, I believe, that the Greeks themselves were fully competent to the education of their countrymen. A more fatal error was never indulged in. They have sufficient talent for it no doubt, but are wholly incompetent, from various causes.

"The wretched depravity which is at present so general, and which propagates barbarism and misery in those beautiful islands, might, by education in conjunction with a sound administration of justice, be encountered, and I feel confident be eradicated in time; something ought to be done, for the state of society is appalling.

"I now advert to the state of agriculture, which from the want of protection from the laws, added to the want of knowledge, is as

wretched, and more so, than can possibly be (in England) conceived. The difficulty of communication, nearly insurmountable in some districts, increases the obstacles to its improvement. It may seem incredible that although Santa Maura has been between twenty and thirty years under British protection, that except in the immediate vicinity of the town, there are not above six or eight miles of carriage road in an island thirty miles long. The only other means of communication are mule or goat tracts, generally a succession of precipices equally dangerous to the incautious traveller or loaded animal.

"This is not the fault of the natives, so sensible are they of the advantages of roads, that from the fiercest opposition which they once exhibited, they now implore the Government to instruct them, and nobly offer gratuitous labour to a surprising amount in aid of their construction. This I hold to be another most gratifying proof of the triumph which is certain to attend every earnest and well combined effort to civilize them. It is one that does infinite honour to a still rude but well disposed people, I say *well disposed*, for debased as they are, they *desire* and *endeavour* to be better, but I grieve to say that hitherto their efforts have been frustrated, as mine have been.

"Another serious impediment to improvement, arises from the ravages of an enormous quantity of goats, upwards of 20,000 being allowed to range the island under but slight restraint, and whose depredations effectually prevent all attempts at improvement in planting the hills and wastes, and the formation of orchards, gardens, &c. I am the more struck with the importance of this evil, from having when at Cerigo witnessed the same destruction attending every attempt at improvement, and which induced me to call the attention of proprietors of vineyards and olive plantations to it. At length after the space of four or five years, I, through the constitutional authorities, proposed the revival of an old Municipal law, which prohibited the pasturing of goats within a certain distance of olive plantations, vineyards, &c.

"The effects of this regulation were gratifying beyond all expectation, and very many spirited Proprietors commenced planting to such an extent, that I am convinced *Protection* only would call forth what is alone wanting to enrich their possessions, *i. e. Industry*.

"Among the measures which ought to be adopted are the sale, or granting for long terms on lease, the public landed possessions, of which there are upwards of 2,000 acres in Santa Maura, including olive plantations, vineyards, and gardens. This most valuable property is at present let at a very inadequate rent for terms of *two* years only. The consequences may be imagined. The time for the reimbursement of capital being insufficient, none is laid out in improving or restoring the exhausted soil, &c.

"Gardens are now almost unknown in the interior. I met with one attempt at it in a few square yards of soil, under the window of a dwelling in one of the villages, being surrounded with a high stone wall, and possessing a few heads of garlic. On congratulating the

owner, who was the Primate, or chief officer of the village, "alas ! sir," he replied, "if I omit watching by night and day, the very soil would be taken from it." This speaks but ill for the administration of the laws, and I believe to their inefficiency alone may be ascribed the singular exhibition offered by the peasants, who invariably come in from the remote villages twenty miles off, to purchase their onions and greens from the chief town.

Owing to the above, and combined with other causes, both nobles and peasantry are encumbered with debt. This is an important fact considering the fine country in their possession, and to it may be added, that although the population is so scanty, relatively to the surface, a considerable number of the peasantry are annually obliged to emigrate to the continent, for the purpose of seeking a maintenance, and the means of reducing the amount of sums owing by them. I do not see how a people so circumstanced can *improve*, when it is difficult to *exist*."

After speaking of the kind of protection requisite that the *few* orderly and industrious *good*, should be protected against the *many* unprincipled *bad*, Captain Macphail alludes to the difficulties which that able Statesman Sir Thomas Maitland had to encounter, and which his successor Sir Frederick Adam struggled against during his administration. Since their departure, the Islands, he fears have been retrograding ; and he observes, "The difficulties attending Ionian government can never be successfully combated, until a thorough knowledge be bought, by painful experience, of Greek character, and a full insight be obtained into all the circumstances of their situation, resources, and views. But I fear that the notions derived from books, have been too often substituted for a knowledge of men, and that axioms of government drawn from the practice of highly civilized nations, have been substituted, in too many instances, for those rules, which daily experience, followed by sound reasoning, ought chiefly to afford.

Captain Macphail speaks of the atrocities that would follow if the natives were left wholly to themselves, and the British Garrison were withdrawn ; and then adds, "Many years under a *directing* government must elapse, before they can advantageously and rationally govern themselves. But very little (though something) has hitherto been done, and there is yet much to do. A Lord High Commissioner, who like Sir Thomas Maitland possessed head and heart sufficient to oppose the powerful aggressor, and protect the injured and weak, would like him be shamefully calumniated ; but he would have with him the hearts of the Ionian Peasant Proprietors, who, vitiated as they are, and with all their barbarism and ignorance, are heirs to many of the nobler points of the Greek character. They have all the quickness of intellect that distinguished their ancestors, with frames fitted for toil, and minds singularly alive to emulation, and hungry for instruction. Yet the intriguing and selfish Noble continues to engross the attention of the government ;

and though the legislator, and supposed interpreter of the peasant, too often sacrifices his dearest interests for the attainment of his own grovelling objects.

The Ionian government, to accomplish its purpose, must still, as prescribed by the treaty of Paris, be *directed* by a Lord High Commissioner, and he if supported at home, and the clamour of a few bad men be disregarded, may carry *any reform*, if he rely on the cooperation of the people, and be aided by capable English Agents, as his Residents. Such a line of policy would excite the unbounded gratitude of the patriotic, would enable the islands to enjoy the advantages which nature has almost in vain hitherto, showered upon them. They are growing into importance from the march of events connected with Russia, and Turkey, and our intercourse with the East by means of the Mediterranean. By favouring the development of their resources, mental and physical, we should rapidly recover the ground we have of late been losing, and combine our glory with their happiness.

The facts and opinions I have stated, are the result of thirteen years daily communication with the Ionian people. If what I have detailed be thought worthy of leading to farther inquiry I shall willingly offer any information in my power, knowing, that as far as depends on your exertions, much good to a neglected and oppressed class of people, will ensue from investigation.

"With every assurance of sincere respect, &c,

I am &c.

John Macphail."

ANTI-SLAVERY MOVEMENTS IN THE BRAZILS.

The friends of humanity will rejoice to hear that at length, in the very focus and hot-bed of the slave trade, noble minded and powerful individuals have risen up to protest against this monstrous wickedness, and to promote measures for its final abolition. These men, who have distinguished themselves as advocates of rational liberty, are proving the sincerity of their liberal principles, and are reading a salutary lesson to their Northern neighbours. If the Slave trade and Slavery be abolished in the Brazils, one of the last holds of these enemies of the human race will be destroyed.

The following extracts are from official communications of the British Commissioners, addressed to Viscount Palmerstone, and laid before Parliament.

Rio de Janeiro, March 26th, 1834.

My Lord,

A Society existing here, under the title of "Defenders of the National Liberty and Independence," has recently offered a premium of 400 milreis for the best Treatise on the Slave Trade, upon the following basis :

1st. To demonstrate the odium of the traffic, refuting the sophisms with which its apologists are wont to defend it.

2nd. To examine the means by which a substitute can best be provided for the introduction of African slaves,—whether by sending for Colonists on account of individuals, or by the admission of such machinery as may simplify and accelerate the progress of agriculture, and the working of the mines, or by ameliorating the condition of the slaves already existing, or by endeavouring indirectly to remove them from the cities into the country.

3rd. To notice in detail the advantages of free over compulsory labour.

4th. And finally, to point out the baneful influence which the introduction of African slaves exercises on the habits, the civilization and the liberty of the country.

At the same time they addressed to the Emperor a representation, of which we have the honour to forward the enclosed translated extract. The Society has ramifications in various other provinces. The publication of the above has been followed by two articles, from which, as shewing the feeling which is beginning to prevail on this subject, and the attention which it excites, we think it right also to subjoin extracts. The one is from the pen of the Editor of the “*Aurora Fluminense*,” a Deputy and first Secretary to the society, the other from a daily paper lately set up in this city.

REQUISITION OF THE “DEFENDERS OF NATIONAL LIBERTY AND INDEPENDENCE OF RIO DE JANEIRO.”—*dated Feb. 16th 1834.*

“The Society, anxious to accomplish as far as lies in their power, the removal of the obstacles which opposed themselves to our prosperity, to the increase of civilization, to the amelioration of our habits, and to liberty, cannot view without horror the abuse with which the neglect or the immorality and corruption of the Authorities and subaltern Agents of the Government have allowed the shameful traffic in human flesh to be continued by the importation of slaves from the coast of Africa, in despite of the treaty of the 26th of November 1826, and the law of the 7th of November, 1831. Our honour as a civilized nation, our happiness and our progress, as a free state, call for measures on the part of the Government of your Imperial Majesty.

“It is notorious, Sir, that all along the coast of this Province, hundreds and hundreds of wretched Africans, imported by contraband, are daily landed, who are received in deposit on the neighbouring estates, and that some of the Local Authorities in these districts, conniving at so shameful a crime, share the profit and the infamy.

“As, the Government of your Majesty is authorized by law to impose fines on ships, the Society presumes to point out how expedient it would be to lay a heavy caution or fine on all vessels sailing for the coast of Africa, and in the habit of entering here in

ballast, in order that, whenever it shall be ascertained that they are trafficking in slaves, the amount may be immediately forfeited.

EXTRACT FROM THE "AURORA FLUMINENSE,"

Rio de Janeiro, 10th March, 1834.

"The attention and the patriotism of the "*Sociedade Defensora*," were awakened to this subject, by seeing the scandalous manner in which the wretched Africans, torn from their native country, to make the misery of ours, are every day disembarked on our shores.

"Agriculturists, Merchants, Justices of the Peace, and other subaltern Authorities, are accused of being engaged in, or of encouraging this traffic in human flesh, and public opinion has not yet fixed on this species of crime the stamp of shame. This does not surprise us: for many years Wilberforce, and other philanthropists, enemies of the African Slave Trade, strove to introduce their ideas—those of reason and of justice—into the enlightened Parliament of Great Britain, and only after a thousand reiterated efforts, did they obtain the victory. The "*Sociedade Defensora*," believed that the principal means to be employed to accomplish the effectual abolition of the traffic was persuasion, and that much will have been done, if the prejudice favourable to the introduction of slaves into Brazil should give way to more salutary and judicious ideas on this subject. This does not preclude the use of administrative measures, and the due execution of those penal laws, which, unhappily, have been up to this day, a dead letter. The trafficker in human flesh—the introducer of barbarism in the midst of our retarded civilization—the contraband in men, is certain of impunity; and, on the other hand, the enormous profit holds out allurements to the commission of the fraud. To avoid the penalty of piracy, the Portuguese flag is at hand to lend itself to all the infamous tricks necessary for this commerce, and our country is inundated, without measure, by a rude race, the number of whom already existing, ought to alarm us.

We will not here go into the detail of the sufferings of these unhappy creatures in their passage from Africa to Brazil, piled up, like bales of goods one upon another, nor into those atrocities, of which some are the victims even within our own refined capital.

"The introduction of African slaves, laying aside other considerations of policy, is hurtful in the extreme to our civilization, to our habits, and to our liberty. How can any improvement take place among the Africans living among us, if at every hour fresh reinforcements arrive to keep up among them the remembrance of their customs, their faults, their prejudices, and to "Africanize" even the Creoles, with whom these unfortunate recruits of slavery are mingled, for all the ordinary services of life? Who will deny that intercourse with this rude and dissolute race carries into the very centre of families the seeds of corruption; that the habit of having our slightest

caprice obeyed—of having a human being ready to serve us for every purpose—inclines us to pride and prejudice, and to the contempt and neglect of the useful arts? In this point of view the fatal present of African slaves was a curse on our land, which has retarded the real prosperity of a highly favoured country—debarring that industry which gives life to every thing, and without which, neither riches nor social comfort can exist. No one to this day ever doubted the superior advantage of free labour over that of slaves. To suppose that a free man cannot perform certain kinds of labour in Brazil, is to raise into a general and absolute principle that which depends on the very existence of slavery, and which would disappear progressively with it.

EXTRACT FROM A DAILY PAPER,
Dated Rio de Janeiro 10th March 1834.

“In despite of the penalties denounced against traffickers in human flesh, in despite of the vigilance of the British cruisers, the barbarous and inhuman traffic in African slaves, still continues—no longer, indeed, clandestinely, but openly, covered with the flag of a friendly nation. Availing themselves of this facility, numerous vessels have dared to despise the cruisers, and to come to this side of the Atlantic with their cargoes, which are so many bales of Gunpowder thrown into a mine. No matter that they run the risk of being treated as pirates; these infringers of the laws daringly make certain points of our extensive coast, reckoning either on the absence of the cruisers, or the neglect or connivance of certain Local Authorities, who, as is collected from official documents, published in the Papers both of this Capital and of the Provinces, are interested in this infamous contraband; thus making themselves the violators of those laws which they ought to be the first to execute. It is afflicting to the heart of the true friends of Brazil, concerned for the glory and prosperity of the country, that, at the moment when other civilized Nations exert themselves to extirpate this gnawing cancer, either restoring the rights of men to these unhappy beings, or colonizing them on the African coast, there should exist among us men so inhuman and such rebels to the laws, as to employ their funds in a speculation as infamous as it is hazardous.”

LATEST ACCOUNTS OF DANIEL WHEELER AND SON.

We have the satisfaction of stating that good accounts have been received of our friends Daniel Wheeler and his son, under date of 5th month last. They were favoured to arrive at Tahiti, in safety, where they had met with a friendly reception both from the Natives and Missionaries. Several of the Royal Family had breakfasted on board the “Henry Freeling,” and expressed much satisfaction with the objects of D. W’s visit.

THE LINDFIELD REPORTER,

OR

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WADZECK'S INSTITUTION AT BERLIN.

It is remarkable how the chain of Christian benevolence extends link by link from one institution to another, embracing in its circle various objects of suffering humanity, and uniting in its enclosure those friendly offices of charity and love, which greatly mitigate the evils they cannot cure. Prussia has largely partaken of the benefit of such institutions, and in this class may be reckoned Wadzeck's at Berlin, the following account of which is extracted from a small work presented to the Editor in 1832, when he visited it in company with Stephen Grellet. They found the whole establishment in excellent order, and were much pleased with the appearance of the children, who were at dinner on French beans, potatoes and, gravy.

"If History were to record the names of men who have exclusively devoted themselves to the happiness and improvement of their afflicted fellow-creatures, then would the name of the immortal Wadzeck be amongst the foremost on the list. His services have been valued and acknowledged by his sovereign, his fellow-citizens, and his contemporaries; and the support which his institution for children has received to the present moment, is a pleasing proof of the high estimation in which those services were held. He was born at Berlin the 10th of August, 1782. He devoted himself chiefly to Theological studies, and received the greater part of his education at Francke's Institution at Halle, where he was first a scholar and afterwards a teacher; this circumstance confirmed the natural bias of his mind, and imparted a gentleness and benevolence to his character, which made him ever ready to extend his aid to the suffering and needy, whose wants he delighted in relieving.

"In the year 1809, after many previous literary occupations, Wadzeck engaged in the publication of a weekly paper, which he designed for the information and instruction of the enlightened and reflecting, both in city and country. He then embraced the idea, if the undertaking succeeded, of appropriating a part of the profits to the benefit of poor children. The commencement however was discouraging; the sale was very limited, and for the first two years it seemed as though the work must be given up. Nevertheless he patiently persevered, sought not only to render his paper more attractive, but to extend the circulation of it wherever he had any friends or acquaintances. The third year it covered the costs; in the three following years the early deficiencies were repaid, and there

soon remained no inconsiderable surplus, which he chiefly appropriated to giving his paper a still wider circulation. He also made use of it in the cause of the poor, particularly poor children, who during the dreadful year of war and famine at Berlin, were more wretched and more neglected than ever. He pressed this subject upon the attention of the benevolent public, urging them to lay it to heart. His eye was first directed to the children of criminals in the workhouse, who were in a miserable, neglected state. The poor things were greatly in need of clothing, and there was no money to purchase any; and even when they ought to have been placed out at some employment, they could not on account of their nakedness. Wadzeck represented their case in his paper, and thus was the foundation laid of all his subsequent works of benevolence. He began at the same time the plan of annually clothing twelve or more of these poor children at Christmas, and giving an entertainment to all the children in the workhouse, delinquents as well as others.

Although this involved an expense of some hundreds of dollars, the appeals in his paper brought in various sums, and he received powerful support and encouragement from the Counsellor of Commerce, Spenstein, who engaged to assist him further, in case of need.

"The pious work of Wadzeck proceeded by means of increasing contributions, from year to year, until the Christmas favours were no longer confined to the workhouse, but were extended to the children and most weakly inmates in the institution of the Baron von Kotwitz. The tenth year after the establishment of these gifts, by which Wadzeck, besides the twelve children, whom he annually clothed, had cheered and comforted 400 other children, and 600 old, weak, sick, blind, and destitute persons, it struck him that he had not done so much with his funds as he might have done, or at least that the benefits granted had not been of so lasting a character as he desired. He reflected that being better fed and cared for on one day in the year, and allowed to taste the enjoyment of indulgence necessarily denied at other times, only gave a keener relish for these pleasures, and made a sense of suffering more acutely felt. This gave rise to the idea of founding in his native city an institution for poor children, of which there had previously been no example. He neither designed it for an Orphan Asylum, nor an Hospital, but simply for an establishment to help the needy. The "Pflegeanstalt" at Detmold passed before his mind, this institution presenting many of the features which he desired to imitate. After consultation with some of his friends, he committed the first project of his benevolent heart to the public in his weekly paper of the 6th of March, 1819—that day four years was the day of his burial.

His own account of the origin of this institution is so interesting that we shall let him speak for himself:

"It often sorrowfully struck me that fine healthy children, for want of nursing and care, in many instances suffer much, and the

cause of their lingering and sometimes painful dissolution, may not unfrequently be traced to carelessness and neglect. The kindest attentions which an affectionate mother would desire to bestow, cannot be extended to the darlings of her soul, when her household duties claim her attention, and something connected with her child may be neglected, the consequences of which must affect its whole future life. A mother may indeed in some instances be able to watch all the movements of her little one, but there are also times when she is compelled to earn by her labour the daily bread which is to nourish herself and her children; to this object she must devote her chief attention, and though the maternal eye may from time to time be directed to her infant charge, and she may pursue her employment so much more cheerfully and briskly when she sees this little pledge of tenderness; yet many poor mothers are widows who have no alternative but going out to washing, charring &c. and strong as their affectionate feelings may be towards their offspring, how can they help neglecting them? What must they do when they are strong and able to work, and would gladly procure employment with their children, but cannot? shall they remain at home and see them suffering from hunger? or must they commit them to the care of a neighbour, who may prove negligent and unfeeling?

"Now I have thought, whether an institution could not be established, where a mother of this class might bring her child for the whole day, and thus be at liberty cheerfully to undertake her labour, resting in the comforting assurance that her dear infant would be safely watched over, and perhaps be under better superintendence than it was in her power to bestow. She would fetch it again in the evening, and find to her joy it had been judiciously managed, well fed, kept clean, and carefully attended to. The hardships and privations of the day would be forgotten in maternal love, and the caresses of her child would dissipate all her weariness.

"And as it has appeared both useful and requisite, I have resolved without pride or the desire of self exaltation, but simply from love to God, and without fear of misapprehension or misconstruction, to be the first to attempt such an undertaking: many will doubtless unite in these views, and I desire faithful counsel in the regulation of my institution for Infant Children."

Wadzeck then proceeds to give a sketch of the proposed arrangements, the persons to be employed, the apartments requisite, the beds, clothing &c, even to the size of the clothes; and proposes that three ladies should be appointed, who should in rotation, visit the institution daily for a week, and inspect every part of it; that a physician should pay a friendly visit every day between the hours of twelve and one o'clock when he arranged to be there, and that a young assistant should be in training to watch over the health of the children, and administer medicine. They were to be received at six in the morning in summer, and seven in winter, and remain

till eight in the evening. No child to be admitted before it is weaned, and it must be at least nine months old.

A certain portion of Berlin was to be divided into six districts, to each of which a gentleman was to be appointed, who might always recommend two children for the day; no child to be admitted without an official sealed order. On its arrival it was to be undressed and have clean clothes put on, which it was to wear until fetched in the evening. When these regulations were completed, Wadzeck, strong in faith, searched for a suitable place in which to establish his institution, resolving, if possible, to open it in three months—in this he was successful on the 3rd of August 1819, with the most lively feelings of gratitude to God, his “Kinderanstalt” was opened.

It was not however long confined to its original destination. From the great uncertainty of their days of admission, the children did not derive much permanent benefit to themselves, and the year 1820 being one of great distress at Berlin, it was agreed to receive destitute children, not only by day, but by night also. The indefatigable Wadzeck exerted himself to extend his accommodations to receive those under six years of age, entirely to board and lodge. He also planned for 24 poor boys to be admitted to receive three hours instruction daily in an adjoining apartment, a portion of food, and some old clothes, when he had any at his disposal, his friends kindly sending him articles of this description, linen, &c. Had it not been for his benevolence, thousands of poor children must have remained unattended to.

The inmates soon exceeded the original number of twelve, and they, as well as the scholars increased daily. The great encouragement which Wadzeck received by means of numerous contributions from all quarters, united with his fervent trust in Providence that with the increasing number of claimants, funds would be also provided, induced him to enlarge his institution, and at length he resolved to commence building. The edifice was not however completed until after his decease. In the midst of his useful labours it pleased the Lord to call him from this state of being, suddenly, but not unexpectedly, his health having been for some time fluctuating. Three hundred and eighty poor children were thus deprived of a friend, but though his time was short, he had been diligent at his day's work, and was quickly called home to rest from his labours. How sweetly may he repose, who, like a faithful workman has not only borne the burden and heat of the day, but, what is far more difficult to a feeling mind, endured mockery and contempt. Yet these were silent at the moment of his death. All Berlin trembled, and there was one universal feeling of sorrow for his loss.

The near friends of the deceased, who had assisted the institution on various occasions, feeling a deep interest in its continuance, resolved to support it to the utmost of their power. A Committee was formed very soon after his death, a President appointed, and

the Royal Patronage obtained. In 1823 the building with its extensive accommodations was completed.

The present establishment contains a school for boys, a school for girls, an institution for the care of children who remain at night as well as in the day, and one for infants, who only stay during the day. All this requires much labour and exertion to keep up, but benefactors have not hitherto been wanting, and 56 beds, clothing, food &c. have been provided, as well as the necessary teachers and attendants. The children are in the first place instructed in the doctrines of the Christian religion, and their memories stored with the truths of the Holy Scriptures. They are taught the usual branches of learning, together with the Lutheran catechism, and the principal hymns in the hymn book, which they are exercised in singing. The great object in training the girls, who are taught various works of industry, is to make them good domestic servants, careful nursery-maids, and pious virtuous characters. A Committee of Ladies takes the charge of this department. The elder girls assist in the care of the little children. There are 150 children in the boys' school, and 190 in the girls'. Their conduct is watched over on the Sabbath day, and the duties of that day carefully impressed upon their minds. An account is taken of their behaviour and attendance at school during the week.

"The oversight of this widely extended institution, and the domestic arrangements of its large family, are undertaken in the spirit of charity and love, by a Committee of upwards of sixty Ladies, several of whom visit it daily.

"The enquiry may naturally be suggested "How has this establishment been maintained for the last seven years, and by what funds does it continue to be supported?" The Divine blessing has assuredly rested upon it. As we have already stated, the deceased Wadzeck, like Augustus Hermann Francke, in the year 1694, began his institution without capital, and without the certainty of being able to raise a single dollar: yet, like that pious man, he put his trust in God, and help was from time to time afforded in a remarkable manner." The writer then draws the parallel between these persevering and devoted friends to humanity, taking a review of Wadzeck's difficulties and deliverances, and commemorating in terms of humble gratitude, the blessings which have attended the "Wadzeck Anstalt" from its establishment to the present period."

PROGRESS OF THE GOSPEL IN FRANCE.

By a third report of the Evangelical Society of Geneva, dated 9th of May, 1835, we learn that notwithstanding the difficulties its agents have had to encounter from the spirit of persecution awakened by the fruits of their labours, the work of the Lord is evidently going forward and prospering; and in confirmation of these gratifying

statements we give the following extracts from a letter recently received from one of our correspondents in the south of France.

"We are thankful to say that in France a great deal is doing for the advancement of the kingdom of God. The Evangelical Societies of Geneva and Paris send out many Evangelists all over the country, who do wonderful things. They preach in departments where no Protestants are to be found, Christian pedlars go also over the country selling the Scriptures, and evangelizing from house to house. They are powerful missionaries, but all this is not done without difficulty. We are come to a moment of crisis, truth and error are in presence of one another, the struggle is a hard one, but it is evident the Lord is fighting his own cause, and though severely wounded his servants shall finally be conquerors."

The Report, after stating that some of their teachers had been obliged by the authorities to suspend their labours, mentions, "We needed however only to remember the saying of Gamaliel of old, verified as that saying has been by succeeding centuries and as it will be till the coming of the Lord, in order to be assured that, "if this counsel or this work be of men it will come to nought, but if it be of God they cannot overthrow it." And since the objects had in view by those whom the Lord sends into his vineyard are simply to proclaim salvation through his Christ, to disseminate that sacred book on whose pages exclusively are inscribed by the pen of inspiration, the glorious promises God has made to his people, and to combat error,—objects which are set before us by the Lord himself, we cannot entertain any doubts as to the ultimate success of our faithful Evangelists.

Steps were taken to seek redress at Paris, and at length all the prohibitory restrictions were removed and liberty granted again to preach. "The harvest is great," one writer observes, "but there is a lack of labourers; and that indefatigable servant of God, Mr. Zipperlin during the rigorous season, at the risk of health and the sacrifice of comfort, ran a journey of twelve leagues twice a week in a public conveyance and by night, in order to keep up a double service at Mâcon and Louhans. Surely the Lord is not re-opening in vain a door, which the enemies of the gospel were willing to shut, and it is in the assurance of hope that the Committee have last month hired more spacious rooms both at Tournus and Louhans, and have moreover, taken some steps to secure a place in the Capital of a neighbouring department. Our plan hitherto has been to go forward as we believed ourselves called by the Lord, and praised be his name, he has sent the means. A new field of another kind is also opening before us. The numerous quarters where preaching is established, are also in want of *Evangelical Schools*. Both pastors and people unite in urgent solicitations for them. The people in some instances are found to stifle their desire to declare themselves of the Reformed Protestant Religion, from the fear of seeing their children abandoned.

"As for our Bible Missionaries or Colporteurs they have for the most part returned to their homes. During the summer, when the agricultural population is called into the field, the villages are deserted during the day time, which occasions a season of suspense in the work of Colportage. We have had the satisfaction however of seeing on the return of some of these zealous labourers, that the hardships of the work do not impair the happiness of the workmen, and that the faithful servant of the Lord can gratefully look back on a season of dangers and difficulties through which his divine Master has sustained him, and joyfully look forward to fresh scenes of labour which the Lord is opening before him. One obstacle in the way of the Colporteurs, is the want of instruction among the peasants, a great proportion of whom cannot read; this shews the advantages of the system of Colportage in which the proclamation of the Gospel by simple and familiar verbal statements, is united to the dissemination of the holy Scriptures.

In the journal of one of these Christian pedlars, in which he mentions having visited a place where great ignorance and superstition prevail, he observes, "I have only sold two sous (a penny) worth of tracts. We lodged at the house of a peasant who made baskets. Three of his neighbours used to come with their wives, all bringing their work with them. When they were all seated, I begged permission to occupy a small corner that was left, whereupon the mistress of the family offered her place, requesting, I might read *something good* to the company. I endeavoured to improve the opportunity by reading and conversing about saving truth. All were very attentive and found it good to talk about and listen to these things, and thus to turn the time which God has given us, to profit."

In some places these men encountered rudeness and opposition, and one of them had once to face the attack of furious dogs, but happily some peasants passing with a pitchfork, went to his assistance. After stating this and other disasters he remarks, "This day however was not without its fruits. I proclaimed the gospel in several houses, in one of them four or five men and several women were present, who listened with attention. I exhorted them to attend to the invitations of the Lord. They hesitated to purchase, yet one copy of the new Testament was taken. On entering a house and offering a Testament for sale, the man exclaimed, Oh! sir I am too miserable, but pray step in." On entering I found a woman lying in bed with her limbs distorted from a nervous disease with which she has been afflicted twenty two years. She has almost lost the use of her speech, her husband was so happy to see my book, that he seemed to wish to purchase them all. I showed him that the way by which the Lord had led him hitherto ought to induce him to turn to Him with all his heart. To the poor suffering woman too I spoke of the Saviour and prayed with her, which so affected her husband that he shed tears. He urgently requested I might come

again. You see that the gospel is really preached to the poor. May the Lord be pleased to bless this, "the day of small things."

"Among the number of persons who have contributed to the cause of Bible Missions, is a young girl, poor as to this world but rich in faith. She came one day, "writes a minister," and offered eight francs. I thought this a large sum, recollecting that it was but a few days since she had brought five francs for the Missionary cause. I made a remark to her to this effect, when the poor girl said, "Sir, these eight francs do not belong to me, they are really the Lords' property. Before winter I applied to my master for eight francs, on account of my wages, (she is a domestic and has no other fortune but her wages,) with which money I bought a sheep and fed it through the winter, promising, if my sheep should lamb, to devote the produce to the cause of God. The Lord has granted my desire and the eight francs are the price of my lamb." Oh! how delightful it is to witness the self denial of those who are content to impoverish themselves for the kingdom of heaven's sake."

ALGIERS.

In the third number of our Reporter, page 44, we gave an account of some exertions making on the part of benevolent individuals in the South of France, to promote the moral and religious improvement of the French Colony at Algiers. The following extract from a letter, dated Toulouse, October 27th 1835, will shew that the subject still claims their care.

"We have been blessed in finding a most excellent Pastor for Algiers, as well as a school-master. We are going, if the Lord allow it, to send them off in a short time. It will form a contrast to the warlike expedition which is preparing to go out against the Arabs. Though the weapons of our Evangelists are not carnal, we are persuaded that *those two* will produce a more lasting and good effect than all the soldiers who are going over to shed the blood of their fellow-creatures."

M. Canson, of Annonay, Peer of France, has purchased a quantity of land at Algiers, upon which he intends to plant 200,000 mulberry trees, and also to cultivate the sugar cane. Remittances have been sent from Toulouse, Lyons, Rouen, and Paris, for making extensive purchases. A vessel has reached Algiers with 60 settlers from the Balearic Islands. The Polish Prince Midmunski has commenced his agricultural undertaking at Cape Matifaux, about eight leagues from Algiers.

EXTRACT OF A LETTER FROM BERLIN,

dated June 22nd, 1835.

"Bibles and Tracts may be useful to thousands in this part of the continent. There is, especially a great desire for them in the province

of Silesia. I know a Pastor in Louban, on the frontier of Bohemia, where a new spiritual life is sprung up, and where hundreds of Bibles and Tracts would be gladly received as the greatest treasure, by the poor people of that country."

COLOURED INFANT SCHOOL IN PHILADELPHIA.

We had the pleasure of attending a most interesting examination of a Coloured Infant School, a few days since, at the Musical Fund Hall, Philadelphia. Seldom have we witnessed a more lovely or instructive scene, so delightfully impressed with the beauty and sublimity of Christian charity.

Here were one hundred children, collected from the courts and alleys of a degraded and much neglected portion of our city—neatly clad, with smiling faces and orderly demeanour, answering, with the greatest accuracy, questions on science, history, and religion, and exhibiting, in their whole deportment, a singular specimen of early intellectual developement and moral training.

And all this was the fruit of *one man's beneficence!* A single individual originated and has supported this school for four years and a half—having committed its management to a board of four ladies, who generously superintend and conduct its operations; he regularly discharges the bills of expences as they are presented to him quarterly—while, with true humility he conceals his name from the public, and contemplates in secret the results of his charity.

Colonization Herald.

PROGRESS OF EDUCATION IN NEW GRENADA.

On one of those fertile and beautiful tabular plains which characterize the varied and majestic mountain scenery of Colombia, stands the city of Santa Fé de Bogota, the capital of New Grenada, 8,000 feet above the level of the sea. This plain, comprising an extent of fifty miles by twenty five, is very fine and fruitful, yielding two crops in the year of the best European grain. It is hemmed in by lofty mountains, rugged precipices, roaring torrents, and frightful abysses; the city itself is enclosed in a grand mountain circuit, cliffs of 1,000 feet rising immediately above it. It was founded in 1538 by Quesada and rapidly increased: it is now supposed to contain 30,000 inhabitants. Its Latitude is 4° 35' 48" North, Longitude 74° 13' 53" West.

Our attention has lately been directed to this part of the western hemisphere, by some interesting statements in the "American Annals of Education," a periodical edited at Boston by Wm. C. Woodbridge, of the perseverance and success with which some influential individuals are exerting themselves to remove those barriers of ignorance and vice, which, maintained by war and despotism, long impeded the progress of improvement in South America. The national indepen-

dence of Colombia was obtained after many struggles, and we hope the foundation of her national prosperity is laid in the promotion of "education according to the principles of the Gospel." If this great work be carried on it may not only lead to the further development of those capabilities so richly possessed by her soil and climate, but to that righteousness which is the only true means of exalting a nation.

The following extracts are taken from different numbers of the above work.

"It is with much gratification that we hear of the success which continues to attend the patriotic and intelligent labours of the statesmen of New Grenada in promoting education, moral and intellectual, as well as many other important objects in that leading republic of the South; and we cannot but hope that such laudable undertakings may find many imitators.

"A house of refuge, instruction, and beneficence" has been established at Bogota, the Congress having appropriated 5,000 dollars for this object.

"A school of mutual instruction has been opened in a parish in the province of Veliz by a Curate, Dr. Marino, who conducts it gratuitously."

In the Foreign Correspondence of the "American Lyceum," a Society formed at New York in 1831, for the promotion of Education, we find farther details on this subject.

EXTRACTS OF A LETTER FROM GENERAL SANTANDER,
Dated Bogota, December 12th, 1834.

"New Grenada at present enjoys the most perfect tranquillity throughout her extensive territory; and some intellectual and physical improvements have been made. Public education and instruction have made excellent progress. The greater part of our nineteen provinces contain colleges, and some of them two. Three universities are in operation; and about a thousand parishes have received their proportion of the 20,000 slates, and 200,000 pencils recently purchased by the Government in the United States, and the spelling books, catechisms, manuals of instruction, &c. provided by them.

"The Society of elementary and primary education of Popayan, are labouring with activity, constancy and success. In this capital measures have been taken to found a Society of a similar character, and the Vice president Mr. Mosquera, who presides over it, is determined to raise it to a high rank and influence."

EXTRACTS OF A LETTER FROM GEN. P. A. HERRAN OF VENEZUELA,
Who became a soldier at the age of fourteen and was for many years an officer under Bolivar.

Carthagená November 4th, 1834.

"I am extremely desirous to arrive at the end of my journey (Bo-

gota) to set my plans on foot. Although I cannot count on the necessary skill I have more than enough perseverance to effect something. As I have spent almost my whole life in opposing the enemies of my country, I have formed the habits of a soldier; and have resolved, as long as I live, on making war on ignorance. And is not this the most glorious kind of warfare?

EXTRACTS OF LETTERS FROM THE HONOURABLE JOAQUIN MOSQUERA,
WHEN VICE PRESIDENT OF NEW GRENADA.

Bogota, May 23rd, 1834.

I have the pleasure of informing you that the Society (Popayan society of Primary and Elementary Education) continues to labour with untiring constancy, and that I daily gain recruits in this holy war against immorality and ignorance. I maintain a continual correspondence with the society and the masters of the schools which they have established, and frequently receive from the latter, gratifying evidence that they are making progress in their profession, and that the enthusiasm in favour of our enterprise is increasing.

"The ladies' committee has collected a considerable amount of money, and continues to make exertions that it may not be excelled by the men. If I had not been thrust into this Vice Presidency in opposition to my wishes, I should have done much more; but I am drawn by force into political life, and suffer much from the disappointment, counting the days which remain before I can leave the executive and return to the care of my pupils; I am labouring to promote the physical education of children, on the plan of Locke; and I constantly say to my countrymen: 'Let us form vigorous frames, and fortify the minds with good moral education, according to the principles of the Gospel, and God will grant his blessing to our country.' My soul exults and lives many ages in posterity, contemplating what will be the results of these enterprises if they are pursued with perseverance. Do you not remember the proverb of Franklin? 'With patience and perseverance the mouse gnawed the cable in two!' This stimulates my exertions in a country whose foundations are now to be laid — a land of obstacles.

"I must also tell you that I have been trying for the last five months to form in Bogota, a society like that of Popayan, but have thus far met with difficulty. Yet I do not despair, and I never will despair as long as I live.

Bogota, October 4th, 1834.

"I continue my efforts to promote the education of the people on the benevolent and imperishable principles of the Gospel. The society of Popayan is active and prosperous, and is extending its operations even to founding schools in the province of Pasto and Neiva. I am now highly gratified at the measures taken to form a

similar society in the capital. The legislature of that department have established a society with a constitution founded on our own, and granted 500 dollars for its use. The project is patronized by the Governor as well as President Santander.

"The Congress and public officers are doing all they can, in the circumstances of an infant nation, in favour of popular and classical education. Our society must act as an auxiliary corps, skirmishing where there is room, reinforcing weak points, and doing its best for the benefit of mankind.

"The college building at Pasto was ruined by the late earthquake; but subscriptions have been raised in all parts of New Grenada, and it is already rising again. A school has also been opened there, and a youth has been sent to Popayan to be educated for its teacher.

"My desires are unlimited; but our great distance from the coast, the want of frequent communication with the United States and Europe, the scarcity of paper, books and printing presses, so greatly oppose me, that I have to look at future prospects to prevent despair. What labour it is to be the founder of new institutions! It seems to me that I am left here destitute of all great elements, except space and vacuity, and that I need almost the power of creation.

The editor of the "Annals of Education," observes, "Under the fostering care of President Santander and the enlightened friends associated with him in the government, education has already greatly advanced in the Republic of New Grenada; and the public newspapers constantly show most gratifying evidence of the progress making in its various departments. The official reports of the annual *Certamenes* of the universities and colleges, which have recently come to hand in the Government Gazette, furnish many details concerning those institutions. The range of studies, compared with every thing known in former years, in that continent, is liberal and various in a high degree."

STATE OF EDUCATION IN VENEZUELA.

"A valued correspondent in Caraccas, (Venezuela) whose situation enables him to act efficiently for the improvement of education, has sent us published evidence of the measures pursued by the Government and individuals.

"Among the interesting facts, we learn that one thousand dollars have been recently appropriated for the increase of the national library: and that hopes were entertained that the Congress would make an annual appropriation for that important object. Senor Felicians Montenegro, who is engaged in writing a Geography for schools, has received encouragement from the Government, that a sum of money will be granted him sufficient to enable him to employ an assistant in a part of the work. Gusman, the Secretary of the Interior and of War, in laying the petition before the Congress says, "It cannot but be evident to the Congress how much benefit the

country must derive from a work in which will be collected, for the first time, all the scattered facts relating to the geography of Venezuela, with much that is entirely new."

ABORIGINES OF NORTH AMERICA.

Those remnants of the Seneca nation of Indians which are located in the western part of the State of New York, about 350 miles from Philadelphia, still continue on the remaining part of their reservations, which have not yet been sold to the State. The Committee of the Yearly Meeting of the Society of Friends of Philadelphia, extended much care towards them in promoting their civilization and comfortable subsistence: and it is evident that the labour and expense thus bestowed, have had a very beneficial effect; they used to live in villages of wigwams, which are a kind of hovel or hut made of poles and covered with bark; but of latter years through the instruction received from the Friends who have resided among them, they have attained to such a knowledge of agriculture and some of the most simple mechanic arts, that they have at a considerable distance from each other, convenient frame, or hewn log houses with stone or brick chimnies, shingled roofs, and several rooms ceiled. Many good and capacious barns are also erected, and their farms present a pleasant aspect with hogs, cows, many yoke of oxen, and some sheep. Their women used to go into the woods, cut the fire wood for their families, and carry it home on their backs, but latterly the men perform a great part of this labour, and the women are left more free to attend to their peculiar domestic affairs, as spinning, sewing &c. What little land they cultivated to procure a scanty subsistence, was by the hoe, but now the plough having superceded that, they raise not only a plentiful supply of the necessities of life, but in several instances have a surplus to dispose of; and instead of a continual diminution of their numbers, there is now a very considerable increase.

There are two neat frame buildings upon the reservation, used as places of worship on first-days, in which two of the natives officiate as Teachers; on other days these houses are occupied for schools, taught by their own people who have been educated for the purpose, and being satisfactorily conducted, an increasing desire is manifested among them to have their children taught letters, and some seem interested in becoming acquainted with the Holy Scriptures. Their marriages have recently been accomplished in public, and in an orderly manner, and this covenant is considered more serious and binding than formerly. A Deputation of Friends visited the settlement last autumn, when a progressive improvement was evident and much gratitude expressed for the continued care and concern manifested by this Society for their welfare.

The deplorable condition of the Indian Natives, settled in the remote parts of some of the Southern and Western states, upon

lands reserved for their use, and at different times confirmed to them by treaties with the general Government, has latterly assumed an increasingly gloomy aspect; parts of several of those nations have been removed far to the west of the Mississippi River, and it is probable the impositions and fraudulent treatment which those who remain have almost continually to suffer under, having blighted every hope of happiness and a peaceable residence upon their native soil, they will be compelled to relinquish the possession of the liberties, the improvements and comfortable homes which they and their forefathers have, with much labour, provided, under the expectation of permanent, unmolested enjoyment, to follow on in painful anxiety, to form some kind of habitation in a wilderness unknown to them, under a precarious tenure, and liable to the incursions and hostilities of warlike or ill-disposed people, who may inhabit parts of that extensive region.

SUGAR CROPS IN JAMAICA.

The following gratifying statements of the favourable appearance of the sugar crops on this island, have reached us through the medium of the Jamaica Watchman.

"We are happy to say that there is but a small fractional difference between the sugar crop of this parish, (Trelawny) this year, and that of last, and as an evident assurance that the culture of the cane may be continued with satisfactory results under a system of *free labour* in all instances in which additional work was obtained by the payment of wages, the crop greatly exceeded the returns of the previous season, whilst in those in which the limited labour prescribed by law, was all that was resorted to, the results are *proportionally* better than those obtained under the old system." (*Falmouth Post*.)

"It is truly gratifying that the appearance and prospect of the coming crops promise to be most abundant, especially in this and the neighbouring parish of St. James, and we cannot be sufficiently grateful to an all-wise Providence in causing the rain to fall and the sun to mature each in their due season. We have conversed lately with several practical men, *Liberals and ill-Liberals*, and they all agree that the seasons, generally, have been excellent, and that every justice has been done the cases by the cheerful and willing exertions of the labourers—so much so, that many estates have got well through with their fall plant. Those who have not commenced their fall plants are busy cleaning their pastures; especially where they have not been touched for some years. In fact, all now agree that they see their way clearly before them, that the Labourers will keep the properties in as good cultivation as ever, *if not better*, provided they are encouraged with *a little* wages for their own time:—the disgraceful higgling of some, is the only cause that things did not go on smoothly all along."

Ibid.

BAHAMAS.

The Bahama Papers state that "the Anniversary of the 1st August 1834—the day on which the Negroes were declared free by act of Parliament—has passed off here (Nassau) with a degree of quiet and tranquillity very creditable to the negroes themselves, and the colony at large. Divine service was performed in the parish Churches and chapels on the occasion—and viewing, as many did, the possibility of nothing but confusion ensuing after the declaration of emancipation became particularly in force, there perhaps never was occasion stronger for a whole people to pour out their thanksgiving to their Creator, for the peaceful state that Society has been in, in this Colony, for the past year."

"On the 1st of August the members of the Bahama Friendly Society assembled to commemorate the important event which had taken place on that day in the preceding year. They met at the Central School House, and walked in procession to the Methodist Chapel in Suikey Court, to return thanks to Almighty God for the great boon which had been bestowed upon them by the abolition of slavery. In the evening they again assembled at the School house, when about two hundred in number, including guests, sat down to dinner, at which the utmost order, sobriety, and decorum prevailed from its commencement to its close.

"We understand that the principal object which this Society has in view is to raise a fund for the maintenance of sick and infirm persons, after they shall have acquired their freedom, so as to prevent their requiring parochial assistance."

MEXICO AND TEXAS.

Intelligence has been received of the capture of the Mexican schooner *el Correo*, by the American merchant vessel *San Felipe*. This event, in conjunction with the information previously received of the determination of the North Americans (as the inhabitants of Texas are generally called) to resist the authority of the Mexican Government, and more especially the measures that Government had thought proper to adopt, for the purpose of stopping the smuggling carried on through Texas, has produced a general excitement against this Union.

"A party of land speculators of our large cities," writes the *New York Courier*, "have cast a longing eye on the rich and fertile province of Texas as they might have done on Andalusia, or the county of Kent, or the plains of Austrian Italy, or any other portion of the Globe whatsoever, which is evidently and unquestionably the property of some foreign Power. These land speculators obtain tracts of land under the then constitution of this foreign country, and proceed with all the tricks and stratagems usually resorted to in such cases to induce American citizens to emigrate to their newly

acquired territories. This done, and a large population of North Americans from the Eastern States, with Backwoodsmen from Kentucky, Tennessee, and Mississippi, being established in Mexico, these aforesaid land speculators endeavour by all means to induce the General Government to purchase Texas of the Mexican Government. This notable scheme fails, and the speculators then determined, as a resource, to conquer the country on their own hook, calculating that when they have done so they shall be enabled to prevail on the United States to admit them to the confederation. This then, is the clue to the whole matter—circumstances have caused the plot to explode a little too soon, and the engineers seem to run some risk of being ‘hurt by their own petards.’ They cannot as yet count enough American rifles to drive the rightful lords of the soil out of their own country; and, therefore, they make up a pitiful face and cry oppression, and call upon individuals to shoulder their rifles and come to their aid, and inform them, as an inducement to do so, that they have millions of acres—of Mexican land, be it observed—which they, with unequalled liberality, will bestow on those who shall aid them to conquer them. The moment, therefore, has arrived when the Government of the United States must interfere or violate the first principles of international law. Every principle of equity, justice, and morality, call upon us to interfere for the prevention of this outrage on society—nor is this all, every principle of policy, of expediency, and of self-interest.”

GRATIFYING EFFECT OF TEMPERANCE.

From the Temperance Herald.

“*Bristol, Oct. 6th.* The Rev. Thomas Jackson of Stockwell, kindly presided over a highly respectable assembly, in the Friends’ Meeting house. Mr. Jackson mentioned a fact illustrative of the influence of temperance in promoting pecuniary support to other religious and benevolent institutions. He stated that while engaged on behalf of the London Missionary Society in a tour through the west of England, a working man came forward and presented him with £5. on behalf of the Society; on the inquiry being made how the individual was in circumstances to give a sum so disproportioned to his means, he replied that he had saved that and other sums from the money he had previously expended in unnecessary drink: and he further added, that while he was thus able to assist the cause of Missions, his own health and comfort, as well as that of his family had been greatly improved.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE.

PART II.

No. 13. First Month, (January,) 1836. Price 4d. to Nonsubscribers.

FRIENDS' MANUAL LABOUR SCHOOL AT LINDFIELD.

Several years ago the Proprietor of the Schools of Industry at Lindfield, near Cuckfield in Sussex, published a little tract, entitled "Hints for establishing Schools of Agriculture upon a plan whereby the labour of the children during a certain time of the day might be made to contribute towards paying the expenses of the School:" and he has heard that the *hint* has been successfully acted upon in some parts of the country. In the beginning of the year 1835 he added to the Lindfield Schools of Industry a boarding-school for twelve boys, on the manual labour system; and from the successful working of the experiment during the last year he is preparing to enlarge his plan.

The school is designed for the children of persons who have been members of the Society of Friends, and who are desirous that their children should be educated in its principles.

The boys are brought up in habits of industry, and are employed about five hours a day in agricultural labour, when the weather permits, under the immediate inspection of a person well skilled in husbandry. When they cannot work out of doors, some of them are employed in weaving linen, some in the Printing office, or at shoe-making &c.

The boys are to be taught to do every thing for themselves as far as practicable—they make their own beds, keep their apartments clean, assist in cooking, and clean their shoes &c.

Each of the twelve boys has a little apartment to himself, about 8 feet square, and 10 feet to the ceiling, in which is a bed, a chair, and a table.

Each boy has a garden consisting of about 26 rods, two of which he may cultivate in flowers, or in any manner he pleases; twelve rods are for potatoes, and twelve rods for corn, the produce of which he receives for pocket money, after the expense of seed and manure is deducted:—the average amount last year was about 17 shillings.

The boys are instructed in the most effectual means for supplying the necessaries and comforts of life, by the cultivation of the land on the spade or garden plan. They are taught reading, writing, arithmetic, English Grammar, Geography, use of the Globes, land measuring, and such other branches of useful knowledge as may be found practicable.

A book is kept in which the master notes from time to time the conduct and progress of each boy; care is taken that he be well instruc-

ted in the evidences of the Christian Religion, in the knowledge of the Holy Scriptures, and in the principles of the Society of Friends, as founded upon them.

Ten pounds is to be paid with every boy upon admission, for board, lodging, clothing, &c., for one year—but if he be removed, from any cause, before the expiration of his year, part of the money is to be returned in proportion to the time unexpired.

Each boy keeps a diary, in which he enters the time spent in each of the following objects, which are arranged in vertical columns, viz.

Private religious reading.
Arithmetic.
English Grammar.
Natural History.
Natural Philosophy.
Geography &c.

An examination generally takes place about once a month, when a summary of the diaries is made, and the progress of each boy is noted; reference being had to the conduct book.

The persons employed in the Establishment are,

A principal Superintendent, who is the School-master, and has the whole charge of the boys except when they are at work in the fields.

A Superintendent for labour, who is to be always with the boys when they are at work, and is at other times engaged in the tailoring department, in which some of the boys assist; his wife superintends the cooking and household concerns, and, with some assistance, washes for the establishment.

A Labourer in agriculture, who works with the boys and teaches them.

The following is the distribution of time during the twenty four hours.

	hrs.	mins.
Meals and Recreations.	4	45
School.	4	30
Work.	5	
Public religious reading.		30
Sleep &c.	9	15
	24	0

The Proprietor of the Schools has submitted a plan to the Cuckfield Union, wherein he has shewn, that Parish workhouse children, by a judicious system of management, might in great measure be made to defray the expenses of their maintenance, working only a few hours in the day.

W. C. Woodbridge, of Boston, North America, in his very interesting periodical "The Annals of Education," has detailed some

striking facts in proof of the good effects of manual labour, as connected with education.

We subjoin a few extracts from some of the numbers of this work.

"The combination of manual labour with study as a means of economy and health is constantly gaining attention. A number of institutions already existing are beginning to adopt *it, as a part of their regular course of discipline*—the only mode in our view of making a fair experiment.

"The Governor of Pennsylvania advises the adoption of this system in seminaries for teachers, proposed in his message, and the Seminary at Andover (Mass.) has made provision for the labour of its students. The interest in other states of the North is manifested by the numerous applications for places at these schools, and the frequent inquiries of parents.

"But we are most gratified to see the system embraced with so deep interest in the South. In the Report of the Manual Labour School of the Georgia Presbyterian Education Society, it is stated that the experiment there made, furnishes satisfactory evidence that in that climate also, and with southern constitutions, labour promotes study as well as health.

"The message of the Governor of Georgia presents it in the same view, and advises its introduction into the School System of that State.

LANE SEMINARY CINCINNATI.

"The fourth Annual Report of the Lane Seminary at Cincinnati, Ohio, has recently appeared, and contains much that is interesting in reference to manual labour. On this subject the Committee remark: "Whatever may be the theoretical objections of good men practically unacquainted with this system, as to its practicability and importance, it is to the directors no longer a matter of experiment, but of sober fact, resulting from three or four years experience, that the connection of three hours daily labour in some useful and interesting employment with study, protects the health and constitution of our young men; greatly augments their physical energy; furnishes to a considerable extent, or entirely, the means of self education; increases their power of intellectual acquisition; facilitates their actual progress in study; removes their temptations to idleness; confirms their habits of industry, and gives them a practical acquaintance with the useful employments of life."

While the Committee consider the pecuniary benefit of the plan as of minor importance compared with the health and vigour it produces, the report furnishes encouraging evidences that much may be done in this respect under favourable circumstances. There are six printing presses on the establishment, furnishing work for twenty students, whose average weekly earnings amount to two dollars, twenty four cents each. Considerable profit also arises from the

cabinet shops, and additional advantages are anticipated from a farm of 110 acres annexed to the institution.

After some farther details, the Editor of the "Annals" concludes this article by observing :

Such are the results of one of the most recent experiments on the manual labour system, and they seem to us to confirm the position we have maintained, that while this, like every other system of education, needs a *foundation* on which to rest, and the faithful persevering efforts of skilful agents—it may be made a means of *economy* in education, and of imparting that vigour of constitution which renders that education doubly valuable, and secures to the individual, enjoyments and hopes which are beyond all price."

DAYTON ACADEMY AND MANUAL LABOUR INSTITUTION.

"This institution located at Dayton, Ohio, has been in operation one year, and with happy results. A considerable proportion of the students who have laboured have earned from thirty-six to fifty-five dollars : and the experience of this institution thus far goes to prove, unequivocally, that labour is beneficial to progress in literary pursuits ; and instead of enervating the mind, serves to invigorate and quicken it.

MANUAL LABOUR IN WATERVILLE COLLEGE.

From a recent statement by President Babcock, of Waterville College, Maine, it appears that the manual labour department of that Institution is remarkably successful.

"Considerably more than one half of the whole number of students in College are regularly engaged in labour (chiefly in the College shops) three hours a day. Their earnings vary from 50 cents, to two dollars 50 cents per week, according to their skill, strength and diligence ; but on an average they pay for their board by their labour. This system of labour has been in successful operation for more than two years (with the exception of a few weeks last autumn,) and the results of it are no longer doubtful. The regular exercise thus furnished is found highly conducive to health and to intellectual vigour. No student is hindered in the successful prosecution of his studies by employing three hours a day in work. The good order of the College is also essentially promoted, by this kind of employment of the leisure hours of so large a portion of the students."

The establishment and successful working of several other Manual Labour Schools, is also noticed in this work.

PROGRESS OF THE GOSPEL IN FRANCE.

The intelligence we have from time to time received of the pro-

ceedings of the Evangelical Society of Geneva, continues of an encouraging character. The dates of the last communications were, October and December, 1835. We find by a circular from the Committee that the difficulties, which during the earlier part of the year impeded the progress of the cause undertaken in France by the Society (particulars of which have been already transmitted) have been so far overcome as no longer to hinder the work of the Gospel. A place of worship has been secured at Macon, capable of accommodating 500 persons. At Tournus, we are informed, the Rev. Mr. Achard has derived much assistance from a pious and experienced Christian soldier named Martin; this aged brother has been labouring in that station jointly with Mr. Achard for the last three or four months past, aiding him not merely in his ministerial office, but likewise in his efforts to establish schools where the Gospel is taught; these are very rare in France. The number of hearers has augmented at this station since the opening of a more spacious place of worship. At Sennecy the attendance is but thin and little regularity prevails; some come in and others go out during the service, and great indifference is manifested, "Still," Mr. Achard writes, "I cannot yet feel myself at liberty to give up this post. I trust we shall have more encouragement this winter, when the Colportage recommences.

"The Rev. Mr. Hoffman continues to labour with indefatigable zeal at Chalons, which station he has occupied nearly two years. But that important post includes so many villages, and the faithful labours of Mr. H. have been so abundantly blest, that a door is widely opened for one or two additional labourers. It is therefore with lively feelings of gratitude to God that we can announce the arrival of the Rev. Mr. Barbey, who has already entered on his labours in connexion with the Society.

At Louhans, where the want of a minister has long been manifest, one of the Colporteurs, or Bible Missionaries, has succeeded in gathering around him considerable flocks of country hearers on the Sabbath day, to whom this young Christian has proclaimed in simplicity, the glad tidings of salvation, through Christ crucified. At length it has pleased God to send us a most welcome aid in the person of the Rev. Mr. Charlier, who has commenced his labours on the station. He has to encounter great difficulties of every kind, and asks the prayers of Christian brethren for his protection, and for his prosperity. He is seeking for a person to take charge of a school, the formation of which he considers almost indispensable to the success of his undertaking as a minister, for few parents are found willing to attend, at least regularly, so long as no school is opened to receive their children. How happy shall we be to be enabled to counteract the poison at present poured into the infant mind, not only in this, but in so many other parts of the French empire, and how joyfully therefore shall we hail the arrival of some Christian teachers for the young."

"Several schools have been established by the Society; that which is conducted by the Rev. Mr. Gaussen on the Sabbath contains about

one hundred children of both sexes inscribed on the books, whilst many others attend with their friends. Among the several testimonies of Divine approbation with which this department of the Society's labours has been favoured, the most valuable and the most encouraging certainly has been furnished by the experience of some of the dear children removed by death.

"A little girls' school assembles on the Sabbath morning in a room on the same premises, and is conducted by one or two Christian females; whilst a day-school in a contiguous part of the town, under the management of a Committee of pious ladies, is confided to the immediate care of a Christian widow. There is also a day-school for both sexes a little way from town under regular superintendence."

The Religious Library has been sustained in active operation since its commencement; and there are now circulating libraries calculated to spread Christian principles, at Nancy, Chalons, Tournus, Macon, Dijon, and Couvet. Amongst other publications issued from the Dépôt, at Geneva, is an edition of 4000 copies of the gospel of John; and the Committee has found means of extending the circulation of its works as far as Belgium. Tracts and pamphlets in German too have recently begun to be encouragingly circulated, among and by two small congregations of that nation assembling at Geneva.

A strong appeal is made to the public on behalf of the Society's funds, which are very inadequate to meet the demands upon them. The members of the Committee in conjunction with their brethren of Toulouse, are now actively engaged in forwarding the Christian enterprise to Algiers, mentioned in our last number. They plead for those North African Churches of former times, so renowned in the history of the Church and of the world, and desire to rejoice in the present opportunity of re-opening a door, which for so many centuries has been closed by ignorance and superstition. Notwithstanding the great number of European inhabitants at Algiers, it is entirely destitute of Christian schools for the young.

STOCKHOLM.

From "*La Vérité*," a periodical published at Brussels, we learn that "intelligence from Stockholm conveys the pleasing tidings of a joyful awakening in the different fields of Gospel labour. A Bible Society is making rapid progress there, and the Religious Tract Society seems to have received new life. Sweden, therefore, is no stranger to the remarkable changes which the Spirit of God is bringing about in the religious world."

SPAIN.

Model Schools at Madrid on the British System. Letters have been received from Mr. Villalobos, (who with Mr. Gallardo left London some weeks ago,) announcing his safe arrival, and stating, that he

had found affairs working satisfactorily, and that the prospects for the School were highly encouraging.

EDUCATION IN MEXICO.

In a sketch of Education in Mexico, communicated to the American Lyceum in 1834, it is stated that in comparing the situation of the country with what it was when its independence was first proclaimed, it has made great advances in knowledge. Yet much remains to be done for the improvement of this Republic, in which, such was the state of morals, that the deposed administration, at the same time that in the capital it abolished the free elementary schools, opened one in which young men prepared themselves for appearing on the theatre: and the diplomatic agents who were in Europe in 1830, were commissioned to engage comedians, but were never instructed to purchase elementary books, which were so necessary to give a new direction to the studies of youth. Considering the unhappy circumstances of a country where the Spanish Colonial system prevailed, this Republic may now be regarded as having made rapid progress.

Since the establishment of the Federal system in 1824, the governments of the states have not ceased to make exertions to establish primary schools, and to improve public education in all respects. The Lancasterian plan was first known in Mexico in 1822, when a school was established called the "School of the Sun," under the auspices of a society. In the whole extent of that vast territory, there was but a single institution of that character. From this school many instructors went abroad to different parts of the Union, and the Lancasterian system has since been propagated with the same rapidity as the benefits of inoculation. There are however many obstacles to be encountered in attempting to generalize education among the indigent class of inhabitants, whose moral capacity is even inferior to that of the savages of the forests; not because they are naturally more deficient in talent, but in consequence of the state of degradation and debasement in which they have long been kept. Amongst the obstacles to improvement enumerated by the writer, he says, "We find three fourths of our population in such a state of ignorance, that we can hardly hope in two generations to change the moral aspect of that class of Mexican Society."

"The Holy Scriptures being the basis of religious education, and the reading of them being prohibited to the Spanish people, your Society may infer what is the state of Christian instruction in the Mexican Republic. Hence results the gross superstition which is generally diffused; the despotic influence of the clergy over the greater part of the inhabitants, and intolerance which is even sanctioned by the constitutions of the Union and the States.

"The present influential directors of opinion in Mexico, persuaded that the introduction of other creeds among the Catholics would

excite the desire for instruction and study, have maintained, even on this ground, the philosophical doctrine of liberty of worship. The exclusive prevalence of one form of worship by giving, so to speak, a monopoly of conscience to the Catholic ecclesiastics, renders them despotic, and confident in their power, which is thus erected on the ignorance of the people."

PROGRESS OF EDUCATION AT CONSTANTINOPLE.

Letters from Constantinople convey encouraging accounts of the progress of education amongst the Turks, who are becoming eager for instruction, and have introduced the Lancasterian system among themselves. Five schools are established in the Barracks, in which about 2000 youths are taught to read the Turkish language, also writing, arithmetic, drawing, geography, &c. One school has been established within the walls of the *Seraglio* itself, and one of the officers has fitted up a little school room for the instruction of his sister and daughter! a novelty unexampled in Turkey. The Prince of Moldavia wishes to establish girls' schools in his province, and application has been made from Servia for the necessaries to put them in a way of establishing Lancasterian schools in that province. The Greek schools at Constantinople amount to about thirteen, and have, on an average, a daily attendance of about 100 children; there is also a Greek girls' school of about 60 scholars.

"In the course of last year 2303 copies of the Holy Scriptures were issued at that city by the British and Foreign Bible Society, and an American Missionary writes, 'It is astonishing to see the power of Scripture truth upon the conscience, when it comes from the pure fountain without note or comment, and without the aid of a living teacher.'

PLAN FOR BENEFITING THE FOULAH TRIBE.

The following plan of an Institution for benefiting the Foulah Tribe, and, through their instrumentality, the interior of Western Africa, has lately been forwarded to us, together with an extract of a letter from Macarthy's Island.

Several Friends of the African race, whose minds have long been deeply affected with the knowledge of the wretched circumstances of that benighted and unhappy people, and also recollecting the many injuries to which the African tribes have been subjected from British avarice, are impressed with a conviction of duty to promote the protection and welfare of this people; and deem the only effectual way to erase from their minds impressions of the past cruelty of our countrymen, is to establish amongst them the Christian Religion, with the consequent blessings of civilization and commerce.

A Committee has been, therefore formed for the accomplishment of the great objects above mentioned, and they are happy in being

now able to recommend to all who sympathize with them, a plan especially calculated to benefit the interesting tribe of the FOULAHs, in which every Christian may cordially unite. The object is, to obtain a tract of land, and to procure the protection of the British Government, so that the settlement may be a place of refuge for the oppressed, in which the FOULAHs may, by their own industry, live beyond the reach of their oppressors, and enjoy the instructions of Christian teachers.

The following are some of the most interesting particulars in reference to this people:—

1. Of all the inhabitants of Western Africa, the Foulahs are the most oppressed, they have no land of their own; and, living by the sufferance of others, exorbitant demands are exacted from the fruits of their industry, as a remuneration for the soil. 2. Being a defenceless people, and unaccustomed to war, they are frequently the victims of the powerful, who make an easy prey both of their persons and property. 3. They are distinguished from all other tribes by their industrious habits. 4. They are generally free from Mahometan superstition, which elsewhere is found a strong barrier to Christian instruction.

They highly esteem Europeans, on account of a tradition among them that their tribe has descended from a white man; the truth of which the European form of their features, and the lightness of their complexion, preserved by intermarrying only among themselves, tend to confirm.

The Wesleyan Missionary Society has engaged to send out a Missionary and his wife, and to place two native Teachers under his superintendence on Macarthy's Island; and to build on it a House and School-rooms: provided that the Committee can raise £350 $\text{\pounds}$ annum for five years, and £150 for building the House and School-rooms. It is calculated that the proposed Establishment would be able to support itself after that time.

Application has been made to Government, and the Committee have the great satisfaction of acknowledging—which they do with much gratitude—the grant of 600 acres of land on Macarthy's Island; situated about 300 miles from St. Mary's, on the noble river Gambia. It will probably become a considerable place of trade, and of great importance as a Central Mission Station for civilizing and evangelizing that degraded country. The soil of the land on the south of Macarthy's Island, contemplated for the Foulahs, is of the richest kind, and abounding with fine Mahogany and Rosewood Timber. The Committee of the British and Foreign Bible Society have offered the noble grant of 1000 copies of the New Testament in the Foulah language, and the same in the Jolloff, as soon as faithful translations are ready; which important work is now commencing.

Committee.

ROBERT LINDOE, M. D.	REV. B. H. DRAPER	REV. T. W. THOMAS
REV. JAMES CRABB	REV. N. SIBLY	MR. G. LAISHLEY
REV. JOHN MORGAN.	JAMES SHARP, ESQ.	MR. N. BIENVENU.

The Rev. John Franks, of Kingston-on-Thames, is authorized to receive Subscriptions and Donations for this important object.

Distinct Funds will be kept for the general purposes of the Institution ; also for Schools, the Mission, and the rental of land on the continent.

Subscriptions and Donations received at Messrs. Barnetts, Hoare, and Co's 62 Lombard-street, London ; Messrs. Maddison's Bankers Southampton ; and by every Member of the Committee.

Extract of a letter dated, Macarthy's Island, July 22nd, 1835.

"Holding an official situation of some importance here, I feel it a duty, and have much pleasure in communicating to you the beneficial results that have attended the establishment of a Missionary from your Society, upon this Island. Previous to the arrival of Mr. Dove, the inhabitants possessed very little sense of Religion or Christianity, living in a state of concubinage, and abandoning themselves to every species of vice and immorality. I am happy to say that a very great change has taken place in their habits and manners : more than two hundred couple have been married. Their observance of the Sabbath is also highly satisfactory. Your Missionary has found it necessary to erect an entirely new building (the former one having become far too small) for the accommodation of his congregation. The present building, which has only recently been opened, is commodious, capable of containing nearly five hundred people, and is generally well filled. The Missionary School is an excellent Institution, and will be of the greatest benefit to the rising generation.

"Great praise is due both to Mr. and Mrs. Dove for their zeal and exertions upon all occasions. Upon my own account I feel particularly indebted for the gratuitous care and pains they have bestowed upon more than fifty of the Island African children : their exertions, in fact, called forth the highest encomium from His Excellency Lieut. Governor Rendall, during a late visit to this Island.

"On the six hundred acres of land granted to your Society, at present there are between twenty and thirty Foulah families residing ; and I make no doubt, that as soon as this timid people become sensible of the advantages of British protection (they being persecuted by almost every other nation,) that their number will greatly increase upon the Island.

"In the sincere hope that your Society will continue its laudable exertions in protection of Religion and Christianity in this much-

needed part of the world, I have the honour, Gentlemen, to subscribe myself,

“Your very obedient Servant,

(Signed) “HENRY STEINBACH,

“Superintendent of the Liberated African Department at Macarthy’s Island.”

To the Gentlemen forming the Committee of the Wesleyan Missionary Society, 77, Hatton Garden, London.

JAMAICA.

We have many gratifying indications that the present circumstances of Jamaica are favourable to the advance of improvement on that island. That active and zealous Missionary J. M. Phillippo, whose name in connexion with the schools at Spanish Town may be familiar to many of our readers, is now engaged in promoting various plans for the benefit both of the natives and residents. The following extract from one of his letters, dated 17th of September 1835, has been handed to us by Mary Dudley of Peckham, to whom the letter was addressed.

“Since my return (from England) I have looked round for advantageous spots, averaging about eight miles from Spanish Town, where a chapel and school-room might be erected; and having secured aid in the undertaking from our society, I have selected two on which the buildings are commenced.

“These circumstances, together with the fact of having pointed out the advantages of the situations to several respectable and influential persons and families in Spanish Town and its neighbourhood, have led to the formation of a plan for a Township at each of the places, which is so generally approved that there can be but little doubt of its speedy and successful adoption.

“It is proposed, in the first place that a Society be formed, to be denominated the Middlesex Agriculture and Horticultural Society. (2) that a committee be formed, composed of the most liberal portion of the inhabitants within the county, and that every encouragement be given to the settlement of families of all colours, providing them with houses, lands, &c. on the most advantageous conditions, raising two thirds of the funds necessary for the purpose, on the voluntary principle, and making an application to Government for the remainder.

“The attention is first to be directed to Highgate, in the neighbourhood of the Governor’s mountain residence, one of the most fertile spots on the Island, and I hesitate not to say, not to be excelled in point of salubrity of climate, by any within the tropics in any part

of the world. It is about 2,000 feet above the level of the sea, perpetually fanned by sea and land breezes, and will bear almost every kind of European vegetables, and some fruit, (such as the apple &c.) to perfection. The scenery viewed from these mountains, I had almost said is among the most attractive in the world; they command a prospect of the sea on two sides of the Island, looking down upon Kingston, Port Royal, Spanish Town and its Harbour beneath them, and surrounded by charming inland prospects. I most earnestly wish some pious and enterprising English families would be disposed to emigrate hither. The advantages it presents, of a temporal kind, I most heartily believe are very far beyond those presented by America, or Van Dieman's Land, but besides this, what a happy influence would such families exert in raising the tone of public morals. The abolition act having passed the Legislature, and the system of apprenticeship being in operation, I had indulged the hope that many of the warmest advocates and friends of that great experiment, men and females of talent, and wealth and enterprise, would come out and complete the great work they have so auspiciously begun; having emancipated the bodies of the poor Negroes, which they could only do at home, that they would come out and assist in emancipating their minds from that thralldom which has been inseparable from bodily oppression, and which would be the only guarantee for the efficient elevation of these degraded people, in the social scale.

"One of the principal persons who will be first required at the new settlement at Highgate will be a *School-Mistress*, an active, intelligent and accomplished School-Mistress, as I am persuaded that circumstance itself would operate as a powerful inducement to the location of many respectable families, as, among other things it would enable them to avoid the almost ruinous expense of sending their children for education to England. I say a *Mistress*, as I have no doubt a School-Master may be furnished here, as also a female superintendent of the lower classes of girls. You perceive it is my desire that a young lady should come out to conduct a superior school here, a boarding school as in England. I do so, and should the ladies be disposed to send such a person out, I will venture to say that the proceeds of her school would more than cover the whole annual expenses of a boys' and girls' school for the lower classes. This is a subject which I must beg you and your kind friends to take into their most serious consideration and that they will do it without delay, for the time to favour Jamaica, "Yea the set time is come."

The same letter contains satisfactory information respecting the Adult school at Spanish Town, which J. M. Phillippo says "is not so large as I could wish, but it goes on admirably. The regularity of attendance has been, I am persuaded as uniform as the circumstances of the pupils would admit, whilst the progress of all is gratifying, and of some really wonderful. There is not one of the first

scholars, (scarcely one of whom could tell a single letter of the alphabet on entrance,) who cannot now read the New Testament, and who has not begun to write. One young man, an apprentice, has made such rapid progress in writing as well as in reading, that his master who is an ironmonger, has advanced him to a confidential situation in his store. Two or three others have been also advanced for similar good conduct and proficiency. I am really delighted at the prospect of sending some of their copy-books home for the inspection of the Committee, which I will endeavour to do as soon as the season of sailing returns. The female department is superintended by Eliza Newell, the mistress of the Girls' daily school, a young woman of colour. She is also very attentive to her duty, whilst it is truly gratifying to remark that she is assisted in the discharge of it by two or three other respectable and competent persons. All the females are also succeeding well. They too are writing and making such progress generally as I did not expect. The Adult school is indeed a most important appendage to our other institutions, and when the Metropolitan school-rooms are completed I have no doubt but that the number of scholars will considerably increase. The present number is about 60,—30 women and 30 men."

MICO CHARITY.

In our fourth number, page 70, we mentioned that the Mico fund was likely to be applied to promoting education in our West Indian Islands. Some steps having now been taken to effect this object; we insert the following particulars respecting the nature of the charity, and the progress made by the Trustees in the appropriation of this fund:

"More than a century ago a sum of money was bequeathed by a generous individual in London, the annual proceeds of which were to be applied to the redemption of Christian slaves in Barbary. As slavery in that form has ceased to exist for a considerable time, this fund accumulated till it amounted to upwards of a hundred thousand pounds. The Court of Chancery has therefore been applied to for directions as to the mode of its employment, and a scheme has been proposed and sanctioned by the authority of the Court, for devoting it to the establishment of schools in the British Colonies, where slavery has recently been abolished. The Trustees have lately dispatched the Rev. J. M. Trew, formerly Rector of the parish of St Thomas in the East, Jamaica, as their agent to that colony; and we have great pleasure in adding a copy of the wise and liberal regulations laid down for the schools about to be established by means of this fund.

"1. All schools to be supported, in whole or in part, from the Funds of this Charity, shall be open to children of parents of all religious denominations.

"2. The grand object of this Charity to be the promotion of education in general, especially of religious education; the basis of the system to be the Holy Scriptures, with such extracts as are at present used by the British and Foreign School Society.

"3. No Catechisms or Books of peculiar religious tenets to be taught in the schools, but every child to be at liberty to attend regularly the place of worship to which its parents belong.

"4. These Regulations to constitute the basis upon which pecuniary aid is to be extended to schools, whether public or private; where such aid is given, the schools to be under the superintendence of the Trustees of this Charity.

"5. No Teacher to be employed who does not bring satisfactory recommendations as to his religious and general character, and competency as a School Teacher; his efficiency to be approved of by the agent of the Trustees, who shall have power to remove him."

"It will be gratifying to the friends of Scriptural Education to know, that the British and Foreign School Society have been enabled to render important aid in this very useful undertaking. The first, and indeed, main object of the Trustees is, the establishment in Jamaica of a good Normal School, for the instruction and training of Teachers, connecting with this a Depository for the supply of Lessons and School materials. On the efficiency of this Central Institution much will depend. The chief difficulty to be overcome in such an undertaking always is, the securing of suitable agency. In this case, it was essential that the individual appointed to the superintendence of the Training School should be a man of some experience, thoroughly acquainted with the best plans of Elementary Instruction, and qualified both by religious character and natural aptitude for the difficult task of selecting and managing the best materials the country will at present furnish for the improvement of Popular Education. Such an individual the Committee of the British and Foreign School Society hope and believe they have been enabled to furnish in Mr. Edwin Angel Wallbridge, who has for some years been engaged by them in this very duty, and whose mind had long turned with interest and Christian love toward the Negro population of the West Indies. Three other Teachers, selected by the Rev. J. M. Trew, (who have proved by their character and industry their claim to confidence, were also trained in the system of the Society, at the Borough Road, and the whole, with their wives, accompanied by Mr. and Mrs. Trew, and Mr. Bilby, late of the Infant School, Chelsea, embarked from Liverpool for Kingston on the first of November last.

Arrangements were further made for the regular supply of the Society's Lessons; and the Committee trust, that, under the blessing of Divine Providence, this undertaking will prove fruitful in benefits to the long neglected and cruelly oppressed population of the West. Before concluding this brief notice, it may, however, be well to add, that this beneficent step will in no degree lessen the importance of

voluntary exertions for the Education of the Negroes, or do away with the necessity for increased effort. The object of the Trustees (as will be seen from the Regulations,) is not so much to originate and maintain new Schools, as to give greater power and efficiency to such as are already established, or which may be opened by other parties. The Normal Schools of the Mico Charity, so far therefore from checking voluntary effort, will afford an additional reason for its extension."

We find from the Debates in the house of Assembly at Jamaica, that the moral and religious instruction of the apprentices is claiming the serious consideration of the Legislature. "A committee moved for by the Custos of St. James, Mr. Manderson, has been appointed to ascertain what means can be devised to afford instruction to the children of the apprentices under six years of age on the 1st of August 1834, which have been declared free from the British Abolition Act:" and in one of Lord Glenelg's dispatches to the governor, he calls the attention of the council and assembly "to the propriety of making some legal provision for enforcing the attendance of all young persons of a competent age, at any schools which may be opened under the sanction of his majesty's government for their instruction."

DESIRE FOR BIBLES IN JAMAICA.

The Rev. J. Thompson, who has been so successful in establishing Bible Societies in a number of the parishes of this island, preached last Sunday to a crowded audience in Hampden chapel, and, at the conclusion of the service, gave very pleasing and satisfactory accounts of the operations of the British and Foreign Bible Society. Upwards of two hundred persons afterwards subscribed for Bibles, of which between thirty and forty were large family ones. This circumstance, taken in connexion with the congregation having been formerly supplied with nearly the same number of copies, besides 300 New Testaments given to those who are Apprentices, shows the urgent need of Bible Societies to supply the demands of the various Christian congregations in the island. *Falmouth Post.*

OSNABURG.

We are pleased to find that encouraging accounts continue to be received of the state of religious feeling at Osnaburg, to which neighbourhood 50 Bibles and 200 Testaments have been forwarded by the British and Foreign Bible Society.

NEW SOUTH WALES.

We have received the first report of the New South Wales Temperance Society, read at the annual meeting held in the court-house,

Sydney, on Tuesday, May 19, 1835 ; Chief Justice Forbes, the president of the Society, in the chair. The report states that " the arrival at Sydney of Messrs. Backhouse and Walker, of the Society of Friends, gentlemen of known character, and distinguished for their devotedness to the Temperance cause, and other religious and benevolent interests, had infused new life into the Society." These excellent men, by their attendance in committee, and their public advocacy, had greatly benefited the cause at Sydney. A deputation had been sent to the interior, and auxiliary societies had been established at Liverpool, Port Stephens, O'Connel Plains, and the Cow Pastures. In spite of all disadvantage, the number of members at Sydney has doubled during the year, there being now four hundred in the whole. The report is a truly valuable document, replete with forcible statement and instruction.

RECENT INTELLIGENCE FROM DANIEL WHEELER AND HIS SON.

Accounts have been received from our dear friend Daniel Wheeler, by way of Panama and Jamaica, up to the 18th of 8th mo. (August) 1835. They are of a truly cheering character : he has visited almost if not all parts of the Island of Tahiti, which was accomplished by going from place to place in a boat, some parts not being accessible by land ; the danger from the surf &c. was at times considerable ; he however writes, " In addition to the merciful preservation with which we have been favoured, our health has not been permitted to fail, through all the variety of changes which we have passed through of late." Meetings for religious worship were held with the inhabitants at different places ; our friend observes, after alluding to their dangers in passing along. " But the blessed meetings with which we were favoured among the people, made every thing shrink into utter insignificance, unworthy of a thought, and the same never-failing mercy, which has followed us through all, did not leave us unprovided with an interpreter." He then goes on to state that a young man, who appears to have entered into his feelings, acted in that capacity, much to D. W's satisfaction. His labours appear to have been acceptable to the people, among whom he has distributed several books, tracts, &c., and found means of circulating some in Spanish. He had been also religiously engaged among the white people, sometimes in a chapel on shore, and twice on board an American ship, to his own peace. The crew of his vessel were going on well.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE,

PART II.

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CLAIMS OF THE MALTESE.

The claims of the Maltese, founded upon the principles of Justice, by GEORGE MITROVICH, a native of Malta. Published by Effingham Wilson, Royal Exchange, London, p. p. 24.

The little pamphlet before us, briefly but energetically states the grounds of that discontent with the government of this country, which has so long prevailed among the natives of Malta, and which it appears is still increasing; we are glad to hear that the subject is to be brought before Parliament early in the present sessions, and from the opinion we have formed of the character of those who have *now* the direction of the Colonial department; we feel assured that justice will at length be done to this ill treated and oppressed people; the grounds of their complaint are thus stated in the opening of the pamphlet.

“It is incontestably true, that the Maltese, from very remote periods, enjoyed many privileges, immunities, and franchises,—they were governed by their own laws, they had their magistrates and representatives, who were accustomed to assemble in council. Their great shield against oppression, and a profligate expenditure of public money, was their National council.

On the breaking out of the insurrection against the French republicans in September 1798, the first measure of the Maltese was to re-establish this council (which had been despotically suspended by the latter Grand Masters of the Order of St. John of Jerusalem,) to which they then gave the name of Congress. This Congress was composed of representatives of the clergy and of the people of the whole country freely elected, and had appointed as president Sir Alexander John Ball, then commanding his Majesty's naval forces in the blockade of Valletta.

When the British troops took possession of the fortifications in Sept. 1800, the Congress was suspended by Sir A. Ball, the very man who had stipulated with the Maltese, and promised its preservation; he established a system of government entirely arbitrary and despotic, contrary to the expectations of the Maltese, and instead of allowing them to be governed by their ancient laws, conformably to the spirit of the British constitution, he adopted the detested code of Rohan, which had already destroyed some of their privileges, and which code is in force in the island to this day.

This system of government has now existed in Malta for thirty five years, during which time Deputations have been sent to England, and repeated Petitions have been forwarded to his Majesty in Council, but without any other result to the petitioners than that of seeing their situation getting worse and worse every day.

In 1813, Sir Thomas Maitland arrived in Malta as governor, when the last deadly blow was given to the remaining national institutions of the Maltese. Their magistrates, under the name of *Giurati*, formed a highly respectable Board which had existed for many centuries, and was respected even by the despotic grand masters, as well as by the French themselves; but in 1818 their office was totally abolished, so as to leave no trace whatever of a Representative Body in the island of Malta! Respectable and meritorious Maltese have been dismissed from their situations for no other reason than to make room for Englishmen of Sir Thomas Maitland's choice. The salaries of the heads of several families were given to a few individuals newly arrived in the island, whose merits were totally unknown to the natives. The Maltese occupied formerly all the principal situations in the island, including that of Governor of Gozo, with the exception of the posts of public secretary and treasurer; but at this period they were removed, humiliated in their own country by their protectors, and lowered to the rank of inferior officers. The island has been loaded with insupportable burdens! high duties have been established, and pensions assigned on her revenue to individuals not Maltese, and not resident in the island. Restrictions on the trade, high quarantine dues and charges, have been established, and no trace of a free port is any longer left; excessive expenses in the numerous tribunals: confusion in the laws by continual alterations, and by frequent contradicting proclamations, have succeeded. The University, anciently endowed with sufficient funds for its support, has been rendered mercenary by imposing on the students a monthly tax, while the revenue has been engrossed by the Government. Sir Thomas Maitland was the governor, the legislator, and the judge, and stood, a military man, omnipotent in the island. By a single stroke of his pen, numbers of individuals were reduced to misery and starvation. Even the brown barley bread, the only food of the poor, was highly taxed, to upwards of 100 per cent.

The Maltese, deprived of the blessings of a free press, notwithstanding their repeated supplications for the privilege, had no means of making known their grievances to the British nation, from their own country; while the press being monopolized by the Local Government, the progress of intellect is checked, and the natives are deprived of the benefit of so profitable a branch of employment. The Maltese, governed as they are by a liberal nation, jealous of the liberty of the press, cannot but feel strongly at being totally deprived of so great a privilege.

At the present moment, when the Maltese are starving, and a great number of them are obliged to quit their country to seek a livelihood elsewhere, they are compelled to pay an excessive duty on wheat, which on many occasions amounted to from fifty to sixty per cent, according to the quality, or to the rise and fall in its price."

The importance of Malta, placed as it is in the centre of the Mediterranean, to Great Britain, and to the whole civilized world has been long felt and acknowledged, while it remains in the power of a people, the professed friends of civil and religious liberty, it will be a focal point from which light and knowledge may be diffused over a large portion of the Globe; it holds immediate communication with Spain, with France, with Italy, with Greece, with Egypt, and with our possessions in the East. Its harbours are some of the finest in the world, in which the whole navy of England might ride in security, and were it not for the impolitic imposts levied upon vessels entering it, the inhabitants of that comparatively barren rock, vast numbers of whom are now dying of starvation, for want of employment, might be furnished with the comfortable means of subsistence.

When the British took the Island under its protection in the year 1801, a proclamation was addressed to the inhabitants in the name of the king, in which we find these words; *His majesty grants you full protection, and the enjoyment of all your dearest rights*: now it is a matter of history from that time downwards, that their popular council, one of their dearest rights, and their other privileges have been gradually withdrawn: they have been heavily taxed even upon wheat the first article of necessity, to the amount of 50 to 60 and 100 per cent, besides other imposts, and that, not for the support of those rights and institutions so dear to them, but to raise a fund for the exercise of ministerial patronage. At one period a heavy tax was laid upon articles of food imported, in order to compel the miserable inhabitants to eat damaged wheat which had been laid in by the government of the Island. James Webster, in the account of his travels published in 1830, has the following remarks:

"When the Maltese placed themselves under the protection of the English they stipulated to have a Consiglio Popolare, or Colonial Assembly, to regulate the affairs of the Government, enact laws, &c., and how can this be avoided without breaking faith with a confiding people, it is difficult to conceive. Yet, as the fulfilment of such a promise must necessarily interfere with ministerial patronage, the probability is, that the Consiglio Popolare will never be granted. Still such an assembly would be of manifest advantage, for it can hardly be imagined that the native Maltese would evince the monstrous apathy and recklessness which are shown under the present system, for all that regards the true interests of the island.

"Since the English have had possession no new fortifications have been attempted, nor has any great anxiety been shown for the preservation of the works made to their hands. The cannon were formerly

all of brass, but these have been gradually taken away since the English have had the Island. The Maltese complain bitterly of this, saying, that the English take every thing, offices and employments, the domains of the knights, and, last not least, the very guns were taken. Year after year they have gradually disappeared, and the whole range of the fortifications manned at the time, of the French capitulation, with one thousand brass cannons, all is now cleared.

J. J. Dillon in his memoir on the political state of Malta, has the following sensible remarks :

“ It is not enough that we declare to Europe, and to Russia more particularly, by establishing without delay a form of government for Malta, our intention of preventing any other power from obtaining that island. We must consider the means of keeping Malta to ourselves, of improving its condition and its resources, of availing ourselves of all the advantages resulting from its position and our own maritime superiority, and principally of securing our dominion in that island, not only against foreign invasion, but internal revolt. We must with this view endeavour to establish our power not only in the fortresses of the island, but in the hearts of the inhabitants ; and by an attentive consideration of their disposition, their habits, their prejudices civil and religious, and their laws, endeavour to effect that settlement of its government, which may be calculated to conciliate the affections and secure the allegiance of a people willing and anxious to become subject to our power.”

Again, in framing a constitution for the Maltese, the grand principle to be kept in view, must be, security to the Maltese of liberty, and to Great Britain of full power adequate to correct by law, the effects which might result from an abuse of liberty at any time by the Maltese. At page 8, is given a list of the salaries and pensions amounting to 25,600 pounds per annum, bestowed almost exclusively upon *Englishmen*.

BERLIN.

The earnest solicitations from Berlin for fresh aid in supplying the Prussian military with the New Testament, have ultimately been acceded to, and 12,000 copies have been granted by the British and Foreign Bible Society for this object. The Committee at first felt, having done so much in former years, unwilling to comply with the request ; till at length they clearly ascertained, that if the Society did not afford its aid, nothing would be done ; while satisfactory evidence was likewise obtained of the desirableness of effecting the supply. It appeared that the previous distributions were highly prized, and that in one regiment in Berlin, a Bible Association had been formed which had circulated more than 120 copies of the Sacred Volume.

A correspondent of the Society writes, “ They still desire, yea hunger and thirst after it ; the most substantial proof of which is

afforded by the striking success of our distributions: for not a single copy is given which is not expressly desired by the troops, and for which the receiver has not to pay three silver groschens from his scanty allowance; which, after deducting what each soldier has to contribute to the common provision-stock, amount to one-seventh or eighth of his monthly pay."

In commemorating the twentieth Anniversary of the Central Prussian Bible Society, its members gratefully call to mind the important benefit conferred by the Lord on their country, through the establishment of the Bible Institution at Halle more than a century ago, by the late Baron Von Canstein, the friend and co-adjutor of Francke. (See page 173.) This excellent man appears to have been led to a deeper sense of the importance of religion during a dangerous illness at Brussels. From that time he applied himself with great diligence to the study of the Holy Scriptures, and being very desirous of placing them within reach of the poor, founded the Institution which bears his name.

The Report of the Prussian Bible Society conveys encouraging and animating statements from some of the Auxiliaries. The very active Society at Elberfeld has sent bibles and tracts to one of the Colonies in the south of Russia from whence grateful acknowledgements have been received: and the clergyman to whom they were consigned speaks in strong terms of the great desire that prevails to possess these treasures.

The Anniversary meeting of the Missionary Society at Frankfort on the Oder has also been attended with encouraging proofs of increasing interest. There was not only a numerous and attentive audience on the occasion, but a considerable collection was made, and our correspondent who forwarded to us various notices on these subjects, remarks, "Thus thou wilt perceive that the work of the Lord is going forward and making blessed progress."

PROGRESS OF EDUCATION IN ITALY.

We have lately received the following gratifying information from one of our correspondents, who dates his letter from Rome, 1st of January, 1836.

"I spent the summer at——. In conjunction with some friends there, I have succeeded in setting on foot a school at a point where three parishes meet, comprising 5,000 inhabitants. A Monk who has imbibed from the bible the *true* doctrines of our faith, is at the head of it, under the direction of a very zealous person who has exerted himself for a long time past in promoting education by all the means in his power. In two months they have got together 87 boys. To encourage them to begin I have become answerable to them, with a friend of mine for £40 per annum for three years; which sum they hope will prove sufficient. They instruct the children out of such books as they can use, without giving umbrage to

the priests or the government. Any assistance for this object that you might be able to procure for me, might be paid to my account and shall be devoted to the use of the School. Your Friend General M—— very kindly sent me a donation of £10 towards it.

“The infant schools of Count Guicciardini at Florence, and Madame Calandrini at Pisa are flourishing; the former has just opened a second, with the sanction of the Grand Duke, who has given him a room &c. for the purpose.

“Guicciardini has begged me to ask, whether there is any Society in England which would supply them with books for their schools, or bear the expense in whole or in part of publishing any little works for them in England. The Scriptures, as a school book, are of course out of the question, as the priests would seize them, but some useful little books have been written, which it appears their funds do not permit them to print. Will you be kind enough to tell me whether any thing could be done for them?

“If you would like to send me any Italian school books or tracts they would come without risk. *There is a great desire for the Scriptures* in all parts, and generally for books on education &c.”

HOUSE OF CORRECTION FOR JUVENILE OFFENDERS AT ROME.

The same correspondent has forwarded to us the following particulars respecting this Institution.

“This House of Correction for juvenile offenders under the age of 20 years, is entirely under the controul of Don P. Odescalchi, who refers on all occasions to the Pope. There is accommodation in the present small but commodious building for forty one. On their arrival the prisoners are received by Odescalchi himself, and if he is not there, they are put into their chamber till he comes. He then enquires their crime, enters it with their sentence in the prison book, and endeavours to produce in them feelings of contrition for their offence; at the same time pointing out how by good conduct and industry they may re-establish their character, and lay up a sum sufficient to put them forward in life, when they quit the prison. Any complaint they have to make, he is always ready to receive himself.

“Each prisoner has a separate sleeping room lighted by a window high up in the roof. A small room below, where there is a sink with a constant supply of water, is appropriated to the purpose of cleaning. The rooms are accurately clean, and perfectly well ventilated.

“The jailer always visits the cells at midnight.

“The prisoners are shut up about half an hour before sunset: they get up about half an hour before sunrise. In the yard is a fountain with a large reel towel, where they are made to wash well every morning in turns.

“EXERCISE.—Each day eight are allowed to walk in the yard for

half an hour; on Holidays, (Festas) one hour. They are then permitted to converse, but it is so managed that the party shall always vary, so that they do not know with whom they are to be associated in their walk."

The food appears to be suitably regulated, and proper care to be taken in illness.

"WORK.—On the average they labour 8 hours a day. They are chiefly employed in cotton spinning. In each work room there are two guardians, and a chef de travaux in order to preserve strict silence. At meals the same means are taken to maintain silence. Any infraction of this rule *subjects the offender to punishment*.

"INSTRUCTION—A chaplain is attached to the house, who performs mass each morning, and also instructs the inmates in morals and religion; and in the distribution of rewards, the proficient in this department are always considered. The priest, a pleasing intelligent man, seems to take great interest in the establishment. He is always with the prisoners, and said to me, that the house was not like a prison but a true college.

In the exercise yard is a pair of stocks and a little segreta or black hole, but these are *scarcely ever* made use of. The only punishment habitually inflicted is solitary confinement in their own rooms, and this has in every case a salutary effect. The *gains* from the prisoners' labours are divided into two parts: 1st, for rewards, 2nd, for their own individual use on leaving the prison. They are paid for extra work, and allowed to expend this money as they please, provided their purchases are approved by the Superintendent, to whom they give an exact account every week of the way in which it has been spent. Twice a year an examination and distribution of prizes takes place. One of the Cardinals usually attends and gives the prizes himself, with a short address to the receivers. A few days before are devoted to preparing the prisoners by instruction to answer the questions that may be proposed. Rewards are bestowed upon those who have done best in labour—whose moral character has been most correct, and who evince by their answers the greatest attention to the religious instruction they have received. The prizes, which are in money, are given out of the first half of the prisoners' earnings, set apart for this purpose.

A book for faults is kept in which each delinquent's name is entered. Those who have been guilty of one fault are entitled only to the second prize. Two faults exclude the offender from *all* competition. After the examination the cardinal usually preaches a sermon, and pains are taken to make this a season of solemn thought and reflection to all the inmates of the house. If a prisoner returns a second time to this prison, he is excluded from competition for any prize but that for religious instruction. He has also bread and water two days in the week. If committed a third time he can lay claim to no prize, and has bread and water two days a week. Of these regulations they are duly informed on leaving the prison

Whereas formerly the same convicts frequently returned, they *now* seldom have any a second time. There are *now* two out of 41. At the end of each week the work account is shown them, when each sees how much he has gained by labour, and thus a strong incentive is given to industry. On leaving the house many take with them 20 or 25 scudi, £5. The book kept for their crimes, time of committal &c., shewed some for theft, some for homicide, and a *great many* for stabbing. Youths condemned to the galleys are sent here till they are 20 years of age. But if they conduct themselves well, Odescalchi recommends them to the pope, who never fails to remit their sentence on his recommendation. It is highly gratifying to the Cavaliere, that in *every such* instance the individual has turned out well and become a respectable, useful member of society. It is indeed a great mercy to society as well to the individuals to save these youths from the galleys, where there is no division whatever. I certainly was as much surprised as gratified by this house of correction, as I had expected to find nothing of the kind at Rome."

ANECDOTE OF A NORWEGIAN PEASANT.

(by Dr. Paterson.)

"When all was darkness, and every thing seemed to threaten that the light of the gospel would be completely removed from Norway, God, in his providence raised up a poor peasant, who lived near Indenkihill, on the confines of Sweden. He had received nothing but a common education; but the Lord brought him acquainted with the truth, and filled him with zeal to make that truth known to his countrymen. This good man, with his knapsack on his back, set out on the road; went through the length and breadth of Norway, proclaiming the gospel, in that wild and romantic country, to thousands and tens of thousands; and the Lord gave testimony to the word spoken in a most remarkable manner; for hundreds were in a short time by his instrumentality, made to see and embrace the truth. You may easily conceive he would not be allowed to go on in peace, he was cast into prison by his enemies. As soon, however, as he got out, he was again at his work: but at length, having come to Christiania, the capital, a most bigoted place in regard to religion, he was laid hold of, and cast into a dungeon, and kept eleven years from 1800 till 1811. Oh! but he was not idle there; for, like Bunyan, he was writing treatises, and sending them forth into every part of the country; contriving, in the space of a very short time, to have 122 tracts published at Cassel. The people were astonished—they had never seen the like; some said he must be an Englishman; others said the English knew better what to do with their money; at length they said, he and his followers must be Hongianas, (after the peasant preacher's name.) The effect of the peasant's labours already referred to is this, that at this day there are not fewer than

10,000 followers of the Lamb in that country. Although my object was chiefly to distribute the Bible among them, yet I always like to do something in tracts, and I never go abroad without some of them. I bought a few, and, putting them into my little carriage, gave them away as opportunity offered. The people were astonished, and ready to fall down and kiss the very ground on which I stood."

ABORIGINES OF SOUTH AFRICA.

Our sentiments respecting the treatment of the Aborigines in South Africa, as expressed at pages 8, 47 and 138 of this work, and our observations on the *causes* of the late Caffre war, are strictly in unison with those of the writer of a luminous article in the *Edinburg Review* for January, 1836.

It appears that the Dutch, first took possession of the Cape in 1652, principally with a view to have a convenient place for their ships to refit and take in provisions on their way to the East Indies, the acquisition of territory did not seem to be their object, a settlement however being made, Dutch Peasants went over and began to cultivate land in the vicinity, but instead of acting upon those Christian principles which would have led to conciliate the Aborigines and promote their civilization, they pursued the general selfish and iniquitous course of back-woods men, and the consequence was a continual system of border warfare, which tended to the gradual extermination of the natives. Colonel Collins, in some papers laid before Government, remarks, "The original population of the north eastern frontier must have been very considerable, if any credit can be attached to the accounts given by the old inhabitants, of the exploits of their younger days. I have heard one man, who is represented as an estimable character in other respects, declare, that, within a period of six years, parties under his orders had either killed or taken 3,200 of these unfortunate creatures. Another has stated to me, that the actions in which he had been engaged had caused the destruction of 2,700." Again, Mr. Maynier, Landdrost of Graaff Reynet in 1792, states his conviction, "that the complaints of the boors about depredations from the Caffres were often altogether unfounded, and always exaggerated; originating from a design to enrich themselves with the cattle they were in the habit of taking from the Caffres in the Commandoes which they were allowed to conduct." &c.

In the year, 1672 considerable extent of the surrounding country, since called the Cape District, was purchased from the Natives, still the object of the Dutch Government was a supply of cattle and provisions for their ships by fair purchases from the Hottentots, but the unprincipled Boors instead of trading, proceeded in parties of eighty or ninety, beyond the boundaries and being armed, forced the natives (and even murdered them in some instances) to give up their cattle, and afterwards divided the plunder. The reviewer having described the steps by which, contrary to the wishes of the government, the

territories had been extended, has the following remarks, "It appears, that within a hundred and twenty years after the foundation of the Dutch colony at the Cape, its territory had increased to more than ten times the extent of the Dutch territory in Europe. Yet assuredly the Dutch Government had never contemplated such an increase, nor could they have expected any advantage from it. The seeds of encroachment on the rights of the natives were mixed undesignedly, though amply, with the purposes and local circumstances of the new colony; and they more easily escaped notice, since the economical system with which they insensibly grew up was totally foreign from the European habits of the settlers. It being the chief object of the colony to procure cattle and provisions in abundance, the farmers all became cattle breeders; so that in the course of a single generation, influenced by the circumstance of soil and climate, the sober and industrious Dutch peasant had become a wandering herdsman, and attained in the fullest degree the adventurous disposition and lawlessness of the nomadic life. In his dealings with the Hottentots, he soon discovered the weakness of the latter, and robbed or defrauded them of their cattle as occasion prompted. The natives, deprived of their support, perished in great numbers; the injustice with which they were treated on all hands gradually worked their extermination. Thus, according to our view of the history of the Cape Colony, the Boors alone were the conquerors of South Africa. The Government at the Cape, as well as in Holland, did its utmost by threats and proclamations to keep them in check, and to protect from aggression the aboriginal owners of the soil, but in vain; the Boors marched onward with continually increasing herds: wherever they found pasture, they made themselves masters of the country, and the Colonial Government had no part to choose but to follow them and claim the sovereignty of their conquests.

These Hottentot tribes, occupying what is now the colonial territory, were in the middle of the seventeenth century, it is conjectured about two hundred thousand souls, at the present day, what is called the Hottentot population of the colony falls short of twenty thousand; the Boors proceeding in their encroachments came in contact with the Caffres, a more hardy race, who retaliated severely any aggression made upon them, and the consequence was that an armed expedition called a *Commando* was set on foot to punish the depredators; the abominable nature of these *Commandoes* may be seen in Barrow's History of the Cape. In 1795 the British became by a voluntary cession masters of the Cape colony, and adopted in their dealings with their Caffre neighbours, the same short sighted make shift policy as their Dutch Predecessors, and were also guilty of sending out *Commandoes*; a British Governor only a few years ago authorized *Commandoes* to pursue stolen cattle (and the vaguest fabricated rumours might occasion the pursuit) and having, or supposing to have traced them to a Caffre hamlet, to take thence cattle to an

equal amount, thus substituting headlong retaliation for justice, and uniformly punishing the innocent for the guilty. With regard to the character of the Caffres, the reviewer remarks, "Descriptions of the Caffres, (Amakósa) have appeared in the writings of Burrow, Lichtenstein (who obtained his information respecting them chiefly from the missionary Van der Kemp,) Alberti, and others of more recent date. The vivid and attractive representation given by the first-named of these writers of their physical endowments, their noble demeanour, their frankness and good sense, made a great impression at the time. The Caffres, whatever may be their capabilities, are still only barbarians. 'The Caffres,' says Lieutenant-Colonel Wade, in a despatch now before us, (Papers, part II. p. 78) 'are as yet uncivilized, but they cannot with truth be called a nation of savages. Very much, I am convinced, may be effected with them by mildness and forbearance.' Alberti, the officer stationed on the eastern frontier, while the colony was in the hands of the Dutch, from 1802 to 1806, expressly affirms, that the misunderstandings which took place between the Colonists and Caffres, originated altogether in the fraud and violence of the former; and that the latter people were quite capable of entering into a reciprocally advantageous intercourse with a civilized nation, if treated with equity and humanity.

The Caffres, if we may borrow the expressions of one of their own orators, 'are men, and they love their cattle—their wives and children live upon milk—they fight for their property;—they hate the colonists, who covet their all, and aim at their destruction.' The expulsion of the three chiefs from their lands took place in November, 1833; but at the close of 1834, the depredations in the colony had reached an alarming extent; and when the attempt was renewed to force the Caffres beyond the Keiskamma, they manifested a determination to maintain their ground. Tyali declared that he would and must occupy and graze his cattle on the Mancazana valleys; and his herdsmen shewed themselves in the thickets fully armed. Three horses being stolen from the colony about the same time, a patrol was sent to retaliate on the Caffres; and, attempting to drive off the cattle belonging to a village, was defeated by the inhabitants, and with difficulty effected a retreat. SUCH WAS THE IMMEDIATE OCCASION OF THE WAR. Even the most savage people cannot be safely dealt with on the principle that might is right.

Towards the close of the year 1834 and the beginning of the year 1835, the dreadful work of war began; those peaceful colonies, the centres of Missionary labours on the Kat River, and in other parts, were placed in the utmost jeopardy. The Aborigines were however defeated with great slaughter and driven back, "but it was" says the Reviewer, "deemed advisable not merely to repulse the Caffres, but also to punish them; and in March an army of 4000 men entered Caffreland, to drive back the cattle which had been so inadequately protected by a frontier force of only 700. On the 15th of April the

main division of the army crossed the river Kaï or Ky, and destroyed the villages of Hintza, the paramount chief of Caffreland, capturing 15,000 head of cattle. A fortnight after, Hintza, accompanied by fifty of his followers, entered the camp to sue for peace, which was granted on the following conditions, viz. the Caffres were to give 25,000 head of cattle and 500 horses within five days, and an equal number in twelve months. Hintza sent messengers to collect the stipulated quantity of cattle, and remained voluntarily in the British camp. On the 10th of May, a new thought seems to have entered the governor's mind; and he declared the river Ky, from its source in the Stormberg mountains to the sea, to be the boundary of the colony, which thus received an accession of about 7000 square miles;—a large portion of which extent is the country of the Amatembu, and not liable, therefore, to be forfeited for the misdeeds of the Amakósa.

Two days after the announcement of the new boundary, Hintza, leaving his son and brother as hostages in the camp, proceeded at his own desire with an escort towards his country, eastward of the Ky, to expedite by the authority of his presence the collection of the cattle. In ascending a hill near the river Bashee, he pushed on before the others as if attempting to escape; pistols were snapped at him, and he fled the faster. At length a musket-shot in the leg slackened his speed; a second ball through the ribs brought him to the ground; but he recovered himself sufficiently to descend the slope into the bed of the river. Here the wounded man, up to the waist in water, leaned against a rock for support, and begged for mercy. The Hottentots heard his prayer and spared him; but a British officer climbing the rock above him shot the unfortunate chief. With the recital of the barbarities subsequently perpetrated on the dead body we shall not sully our pages, nor pain the ear of manhood. Such revolting enormities we would gladly conceal; but the concealment of them is impossible. Since, however, it is evident, that even in civilized communities may be found barbarians, we leave it to the candour and prudence of the African boors, and their disciples, to decide whether it is wise to taunt the Caffres any longer with *their* barbarism.

The four months which followed the death of Hintza, seem to have been spent by the colonial force in punishing the other refractory chiefs by the devastation of their country. At length, on the 17th of September, treaties of peace were concluded with the chiefs of the families of Gaïka and Tsalmbi; by which treaties tracts of country are assigned to those chiefs and their respective tribes,—viz. a tract on the northern side of Amakósina, adjoining the country of the Amatembu, to the family of Gaïka, and a tract along the sea coast, between the rivers Kahoon and Bashée, to the descendants of Tsalmbi. Locations are also assigned or guaranteed to some Caffre chiefs of other families. All the chiefs who are parties to these treaties acknowledge themselves to be the subjects

of the King of Great Britain; and are to pay annually each a fat ox as a quit-rent for his lands. They are now amenable to the penalties of English law; but some respect is to be paid to their customs and domestic usages. They are to deliver up all their fire-arms, to denounce all attempts to disturb the peace of the colony, and to receive such missionaries, teachers, magistrates, and government agents, as may be appointed to reside among them. They also promise to discontinue their ordeals for witchcraft.

The terms of the Treaty made with the Caffres, will probably become a subject for Parliamentary discussion, in the mean time we are glad to hear, that the last prodigious extension of territory into the Caffre country will not be sanctioned by Government. Our hopes are strong in those who have now the management of the Colonial office; and we are glad to find that the enlightened and patriotic Captain A. Stockenstrom is taking a lively interest in the cause of the Aborigines, while Dr. Philip who was the honoured instrument in promoting the abolition of slavery at the Cape, is still actively engaged in his christian and benevolent exertions. The latest accounts from the Missionaries in South Africa are of a very cheering description; the general results and tendency of their pious labours, prove, that nothing is so effectually calculated to promote the temporal, as well as the eternal happiness of man, as the Gospel of our Lord and Saviour Jesus Christ.

SOUTH SEA ISLANDS.

We notice with interest the cheering accounts of the prosperity of the schools in these Islands, where the value of instruction appears to be increasingly felt, and the religious labours of the Missionaries and native teachers, to be making way in the hearts of the people.

In the journal of C. Pittman, during a visit to Titikaveka in Aug. 1835, he mentions that his school becomes more and more interesting, and that hundreds and hundreds of boys and girls are assembled together learning to read and write. At a meeting of Teachers, when several of the boys were present and spoke, one little boy about 12 years old, stood up and said, "Friends and brethren, it is written, 'whoso cometh unto me I will in no wise cast out:' these words I delight to think of, because they are the words of Christ to us sinners, whom he has compassionated in this land, &c" Iro and Tangna (native teachers) are very active. Several young men are making progress in reading, and in addition to the school at sunrise, they have commenced a school in the evenings.

Since the formation of the little settlement at Titikaveka the salutary changes that have taken place are truly astonishing. "In former visits to Aroragni," C. P. observes, "it more resembled a wilderness; but now attention is paid to cultivation—their lands cleared—corn &c. planted—a large stone wall, extending upwards of four miles (to prevent the incursions of the hogs) is in process of erection,

comfortable dwelling houses are being built, and men, women and children, who formerly lived like beasts are now neatly attired, and cleanly in their persons. What, it may be asked, has produced this change? It must be attributed to the introduction of the Gospel of Christ into these districts."

INSTITUTION FOR BENEFITING THE FOULAH TRIBES.

Since our last number, we have received farther intelligence from the committee of this institution, conveying encouraging accounts of the progress of the Foulah Mission, to which important assistance has been rendered by Dr. Lindoe of Southampton, and his friends. The Report states that "the committee announce with no small degree of pleasure, the appointment of Mr. Macbrair expressly for the purpose of translating the New Testament into one or more native languages. Mr. M. appears to be well qualified for this great work, by his piety, and knowledge of the classical and oriental languages, and especially from his having resided in Egypt, and his acquaintance with the Arabic language, which will most materially serve his object in Western Africa; for even in this land of darkness, the teachers of Mahomet's false doctrines are frequently able to read the Scriptures in the Arabic, and have proved their desire to obtain a copy by parting with articles of dress in exchange." R. Macbrair embarked for Africa in the 11th month (Nov.) 1835 and the committee make a strong appeal "to the conscience of reflecting minds," on behalf of the work he has undertaken. They gratefully acknowledge the liberal donation of £25 from "a Friend towards circulating the Holy Scriptures in the Arabic language," to be at the disposal of the Missionaries at Macarthy's Island; and they also present their thanks to the British and Foreign School Society for a most acceptable grant of School materials which were greatly needed.

The committee wish to state, in reference to the Funds, that a separate account for Schools has not been kept, in consequence of the sum given for this object alone being so very small. They request it may be understood "that this Institution comprises Religious Instruction, Schools, purchase of land, the translation of the New Testament into one or more native languages, the purchase and distribution of Bibles, Testaments and books for schools; and they hope that to some one of these objects, persons of all denominations will feel a desire to afford aid, and especially they think help may be expected from the Society of Friends; for indeed the whole plan is but a realization of their own in the institution of "African Instruction," begun through the pious zeal of that extraordinary female Hannah Kilham, whose labours and life may be accounted a sacrifice to the cause.

The Reports of some of the Peace Societies in America, contain much interesting matter relative to the cause they advocate ; which if slowly, is yet, we trust steadily advancing. Several new societies have been formed, and the energetic spirit prevalent in many places has extended to the ladies, who are zealously co-operating in the work. Ministers of religion also are rendering their assistance, not only in their individual capacity, but collectively ; and in colleges, and other seminaries of learning, the attention of the students is directed to this subject. After a review of the state of the world, and an appeal to the religious and benevolent on behalf of the object advocated by the Society, the Report from Massachusetts states, "We contend against an evil the most extensive and calamitous that was ever permitted to afflict our race, and which calls on us most imperatively for alleviation. It is also a mere moral evil, resting solely on the perverted dispositions of men, and consequently removable by moral means which we are competent to employ : it is the chief support of every other corruption which degrades the world, and its abolition would remove the greatest obstruction to every variety of benevolent actions."

The seventh Report of the American Peace Society mentions, "The signs of the times are altogether auspicious to our cause.

"The reform which has been effected by Temperance Societies will greatly aid us. The progress of society in freeing itself from the curse of negro slavery, also furthers our cause, and the exertions which are now made for the abolition of capital punishment indirectly aid us."

After alluding to some publications of Grimkès on the subject of war, the Report adds, "We trust that these volumes will have a happy effect on the minds of our missionaries, and induce them to exhibit to the heathen our holy religion as differing in its peaceful character from all other religions, condemning war, and teaching the great secret of overcoming evil with good, and not with evil—a secret which, had it not been revealed from heaven, would never have entered into the heart of man, but which, once revealed, commends itself to our understanding as well as to our conscience.

"We hope that by the perusal of this book our missionaries will be induced to go to the heathen "in the fulness of the blessing of the gospel of peace," and so preach Christ, that the heathen shall understand, that the wars and fightings of Christian nations are not in accordance with the spirit of the gospel of the Prince of Peace."

In France the Society of Christian Morals continues to evince its accordance with the principles of peace ; and whilst it is unwearied in the dissemination of those principles, it is also engaged in labouring to annihilate slavery, to abolish the punishment of death, and to improve prison discipline.

The Geneva Peace Society, with its zealous and benevolent foun-

der and President, the pious Count de Sellon, is still pursuing its efficient labours. The Count has succeeded in attracting great attention to this subject on the continent of Europe; he writes "My son-in-law, the Baron Maurice, is now travelling in Germany, and has been received with much kindness at the court of Weimer, to which I had previously sent my publications. The Grand Duchess, the sister of the Emperor Nicholas, and the princesses, two daughters in law of the king of Prussia, have requested him to give a verbal explanation of the object of the Peace Society, and of the means adopted for promoting it.

"I have seen with pleasure that *The Advocate*, as well as myself, pleads for the entire abolition of the punishment of death, which is bound to my heart and mind with that of war; for the first should give place to the Penitentiary system, and the second to a system of arbitration, the plan of which was traced out by Henry IV. and the great Elizabeth. (see 30th book of Sully's Memoirs.)

The Hitchin Auxiliary Peace Society held its first anniversary meeting Oct. 1st, 1835. Since its formation a great number of tracts have been circulated, and meetings for reading the publications of the Parent Society have been held, and were respectably attended.

EXPLORING EXPEDITION INTO CENTRAL AFRICA.

The Scientific Expedition for exploring Central Africa, mentioned at p. p. 69 and 141, has been heard of from Lat. $25^{\circ} 24'$ and Long. $27^{\circ} 47'$. The latest accounts are dated the 10th of June. Dr. Smith and his associates had been well received by the Chief at the Molopo River.

MISSIONARY LABOURS AT SIERRA LEONE.

"The Mission is rapidly rising in importance. The Divine blessing has signally crowned the labours of the Missionaries during the past year. The schools also have greatly improved; much spiritual good has resulted from these excellent institutions: and several of the children, who have received in them a religious training, are now consistent members of society. One Missionary states; "The field of usefulness is great, but the labourers are few. We have much peace, and I think the work of God is deepening in many hearts."

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LIBERIA.

We have hitherto forbore to enter upon the subject of the American Colonization Societies, from the various opinions respecting them rendering it difficult to elicit truth, and from the positions maintained by some of their advocates, being in our opinion at variance with the plain precepts of Christianity. But we rejoice to find that the spot selected for their operations is likely to prove really advantageous to the Settlers: and we give with pleasure, the following extracts from various testimonies to the improving circumstances of the Colony of Liberia, which one of the writers expresses a hope may induce enterprising men of colour in America to emigrate thither on their own resources.

"The Rev. John Seys thus speaks of a visit to the settlements on St. Paul's River, near Monrovia:—'At the distance of eight miles from Monrovia we stopped at Caldwell; the most thickly settled part of this town is situated opposite the junction of Stockton Creek and St. Paul's River; the land here is very fertile; the Colonists appear to be industrious; their neat little farms and gardens, and their comfortable habitations, present a pleasing prospect to the stranger. Leaving Caldwell we launched forth into the beautiful St. Paul's; this river is, in some places, three quarters of a mile wide; the increasing luxuriance of the vegetation on its banks surpassed all that I had expected to see. In three hours and a half we arrived at Millsburg. If I say that I am pleased with Monrovia and Caldwell I know not how to express myself in reference to this beautiful spot; the soil is extremely productive; here may be seen, cultivated with little pains and certain success—plantains, sweet cassada, potatoes, yams, passaws, sugar-cane, arrow root, excellent cotton, pine-apples, and a great variety of beans, peas, and fruit, all of which will repay the labour of the agriculturist: the Colonists are industrious, and suffer much less from ill health than those who reside in Monrovia. I find the people intelligent, kind, and hospitable. Every thing exceeds my most sanguine expectations. I see vegetables and fruit-trees with which I have been intimately acquainted all my life, surpassing in luxuriance, any thing which I ever saw in any of the fifteen West-India-Islands which I have resided in and visited."

Another writer states "The crops of arrow-root, coffee, pepper, and cotton, exceed all that can be boasted of in the United States."

In reference to Religion and Morals we quote the testimony of various witnesses.

"Here are to be seen intelligent, sensible, and in many cases well educated coloured gentlemen, with whom it is pleasing to converse, and whose houses and families give evidence of good order, morality, temperance, and industry. Here are Ministers of the Gospel, who add to all this a faithful, and zealous, and untiring zeal to promote the cause of Christ: they have not a classical education, but who is to be blamed for this? and while engaged with the affairs of this life in order to procure an honest livelihood, is it not much to their praise that they fill their appointments, and go up rivers and creeks at their own expense, to teach their brethren and neighbours the way to heaven? Strict regard is paid to the Sabbath, which is held sacred in Monrovia."

"Mr. Beverly Wilson, a man of colour of excellent character, and a Preacher of the Methodist Society, passed more than a year in the colony with the view of satisfying himself as to the advantage of finally emigrating thither; having resolved on doing so, he returned to America to make the requisite arrangements, and there addressed in June last, an earnest persuasive to the free Coloured People of the United States, particularly those of them who could invest capital in cultivation, to make Africa their home. He observes,

"The morals of the colonists I regard as superior to the same population in almost any part of the United States. A drunkard is a rare spectacle; and when exhibited is put under the ban of public opinion at once. To the praise of Liberia be it spoken, I did not hear, during my residence in it, a solitary oath uttered by a Settler. In such detestation is the use of ardent spirits held, that two of the towns have already prohibited its sale, or rather confined the sale to the Apothecaries' shops. In Monrovia it is still viewed as an article of traffic, but it is destined there to share the same fate. The Temperance Society is in full operation, and will ere long root it out.

"Religion and all its institutions are greatly respected: in fact a decided majority are Religionists, and by their pious demeanour are exerting a very salutary influence, not only on the Emigrants, but also upon the Natives, among whom a door has been opened for the propagation of Christianity.

"A Ladies' Association at Philadelphia has sent out the necessary materials and Teachers for a Manual Labour School. Day Schools under the superintendence of competent instructors are in successful operation. The advantages of education are properly appreciated; and considerable progress has been made, not only in the elementary but in some of the higher branches of an English Education.

"Sabbath Schools are attended to, and much good has already resulted from this pious enterprise."

RECENT ACCOUNT OF DANIEL WHEELER AND SON.

Letters have been received from our dear friend Daniel Wheeler up to the 8th of 10th month (October) last. He had left Tahiti about

five or six weeks, and from thence proceeded to Eimeo, from which place his letters are dated. He mentions having been at that island more than a fortnight, and having visited the assembly of the Natives at different stations, much to his satisfaction. He expected to feel at liberty to proceed to Huahine the following week or soon after. When he had completed his visit to the Leeward part of the Society Group, (say Huahine, Raiatea, Tahoone and Borabora) the track across the line to the Sandwich Islands, appeared to be his path of duty.

By information from a person who left Eimeo for England on the 2nd of 11th month (Nov.) it appears that the "Henry Freeling" had sailed from that island about two weeks—all well.

ASIA MINOR AND GREECE.

In reference to the progress of Education in Asia Minor and Greece, C. F. Schlientz of Malta, in speaking of a late excursion into those countries, writes, "A more interesting sight could hardly have been afforded me than I had in beholding the many thousands of Greek children both in Turkey and Greece, who are reading the Holy Scriptures as the basis of their education; and nothing could have been more delightful to my feelings, than to hear of, and to witness the earnest desire of the people of Anatolia after the new translation of the Scriptures, in a language intelligible to them.

IONIAN ISLANDS.

Government has taken a more decided part in education, and affords some support to each village school. There are eleven female schools in the islands; of these three are at Corfu, and contain 300 scholars; in two at Zante, 180 girls were present at a late examination.

SLAVERY IN THE UNITED STATES.

It is probable that most of our readers are aware of the great excitement which prevails throughout many of the United States of North America, on the subject of *Slavery*. Though exposed to popular indignation, and even to personal danger, *some* benevolent individuals have dared publicly to denounce it, as an infringement of the sacred law of God, and of the inalienable rights of man. But no sooner has the voice of mercy and justice been thus raised, to plead the cause of the long and deeply injured African race, than symptoms of rage and terror have evidenced how firmly the oppressors have resolved to continue to grasp their prey. They appear, however, keenly aware of the precarious tenure by which they hold their fellow men in bondage, and that a light is widely diffusing itself which must inevitably dispel the mists that have so long overhung their hemisphere, and through which the enormity of slavery could not be viewed in the clear rays of Christian truth.

In the state of Virginia, the contest between the Abolitionists and

those who cling to the gain of oppression, is marked by circumstances which strongly indicate that whatever arguments are adduced in defence of slavery they are, at best, but resorted to as a "forlorn hope." It is a remarkable fact, and one which is calculated to thrill with indignation the bosom of every true Christian, that, as though driven to desperation and failing of every *moral and political* support, the defenders of this iniquitous system have dared sacrilegiously to *appeal to the Sacred Volume, as a test of the righteousness and justice of their cause*. And when the subject of the abolition movements was lately brought before the Synod of Virginia, a paper was presented to it, written by *one of its most distinguished members*, purporting to give *the views of Scripture* on the subject of slavery. This paper commenced thus: "Slavery is recognised by Scripture in *precisely the same way* as the other domestic relations of life. If it be asked, whether, by this, we mean to affirm that there is no more sin in a master exercising authority over his slave, than in a husband exercising authority over his wife, or a parent over his child, we reply, Yes! We mean to say that there is no more sin in the one case than in the other. All the domestic relations stand upon precisely the same ground in Scripture." The paper expanding these views, had no sooner been read, than a warm and interesting debate ensued, in which—sad to tell!—six teachers of the religion of Jesus Christ—four of them with the title of *Reverend*—contended for slavery, and, with only a single exception, grounded all their arguments on what they *professed* to consider to be the institutions of the Bible. There was however *one* individual, occupying the same awfully responsible station with themselves, who ventured (though with apparent timidity) to avow *his* opinion that slavery was "a moral evil, unsupported by Scripture," and that "it ought to be done away with as soon as possible." No one came forward—perhaps we might safely say—no one *dared* to come forward, with an honest boldness, to plead for *immediate emancipation*; but the speech of William Maxwell Esq. of Norfolk evinces that even in the Synod of Virginia, there exist feelings and sentiments worthy of a man and a Christian. We subjoin the following extracts from the report of it: "He could not coincide with the preceding speaker, nor did he believe that those views were palatable to a majority of Synod. The difficulty in his mind was, that those views left the impression that slavery might continue an indefinite period, without sin. For, if the Bible sanctioned it, the thing was morally right; and if morally right, we were under no obligations to remove it. But is this Scripture? Must we sit still, and do nothing for the removal of this crying evil? Must we wait and wait for some miraculous interposition of Divine Agency? With the Bible in our hands, no one can doubt that slavery is inconsistent with its spirit and its precepts! and we are *bound*, therefore, to aim at emancipation. Lord Chatham once said that he never would come into parliament, with the statute book doubled down with dog's ears,

to prove that liberty was the birth-right of British subjects. Nor will I—cried Mr. Maxwell, (alluding to the author of the paper)—nor will I come into this Synod, with my BIBLE *doubled down in dog's ears*, to prove that slavery is wrong. No, sir, I will not undertake such a work of supererogation? One need read but the first chapter in the Bible, to be convinced that slavery is wrong. How was man created? With dominion over the soul and body of his fellow man? No! There was no slavery in Eden. Nor would there have been any to curse the earth, unless Satan had prevailed in the temptation. It is preposterous to go to the Bible to defend slavery. Its universal spirit is against the institution, *gloriously* against it.

“In regard to *immediate* abolition, said Mr. M., but one single opinion can flash through the minds of this assembly. It is a scheme of destruction and ruin. It is casting off Cuffie to let him sink in the mighty waters. It is adding death to injustice—murder to oppression. God forbid that we should add this to our other sins.

“But whilst I condemn the immediate abolition scheme, I cannot sanction the principles contained in the paper which has led to this discussion. Such principles, instead of tranquillizing Christians, would only disturb them the more; because their consciences will not *stay tranquillized*. Slavery is abhorrent to the enlightened conscience, and all efforts to give it false peace would, in the end, only increase its agitations. I am satisfied that southern Christians will not receive such principles; and northern Christians will be still more incensed with them. In the name of the North and of the South, let not the Synod of this ancient commonwealth sanction any principles which seem to justify slavery, especially from *Scripture*. Let us rather tell the world that we abhor the system, and only justify its continuance amongst us by an imperious necessity, which our feeble hands cannot now control. God forbid, Sir, that this Synod should ever assume a position favourable, even in appearance, to the perpetuity of human bondage.”

We are glad to be able to add, that the obnoxious paper was at length withdrawn.

SOUTH SEAS.

Navigator's Islands.

Although there is much in the Christian world to cause solicitude to the reflecting mind, and we are ready to query, when perusing some of the statements of our trans-atlantic brethrens' proceedings on the subject of slavery “can these men be professing the religion of our holy and merciful Redeemer?” yet when we turn to those nations where the horrors of heathen superstition have been practised, and see the steady light of the Gospel dispelling the clouds of error, and the power of Jesus Christ casting out the demon of cruelty, we are

cheered by the reflection that the work of the Lord is going forward, and that His blessing crowns the labours of his devoted servants.

The accounts from the Navigators' Islands, of the attempts to introduce Christianity there are encouraging. This group is situated in the South Pacific Ocean in Latitude $14^{\circ} 19'$ S. Longitude, 191° E. considerably to the west of the Society Islands. Some acts of ferocious cruelty practised by the natives, deterred voyagers from venturing among them, until in recent years the frequent intercourse of their inhabitants with those of the islands to the west and south, brought the extent and population of the Navigators' Islands, which are eight in number, more under notice, and, in 1830, it is stated "our esteemed and enterprising brother Mr. Williams, accompanied by Mr. Barff, visited them for the purpose of ascertaining the number and disposition of the people, and endeavouring, by means of *native teachers*, to introduce among them the knowledge of the true God and only Saviour. These missionaries were cordially welcomed; the native teachers were gladly received; and though fully conscious of the dangers to which they were exposed, cheerfully remained among the people, and commenced their endeavours to instruct them. In subsequent visits which have been paid by Mr. Williams, and by Messrs. Barff and Buzacott, it was found that the native teachers had been protected, and their wants supplied; that a number of people had become their pupils, and that the chiefs and people by whom they had been so kindly treated were exceedingly anxious to receive European teachers. The king and chiefs repeated their request, that European missionaries might be sent; promised them protection, means of support as far as it could be supplied by the productions of the islands, and facility in their endeavours to instruct the people.

"The repetition of these declarations, with the representations of the wide field for usefulness which the brethren who visited them described the Islands as presenting, led the Directors of the London Missionary Society, to regard it as their duty to commence a Mission among them; and after earnest supplication to the Most High for the guidance of his Holy Spirit, preparations were made to carry their decisions into effect.

"Rejoicing in the facilities that were offered for the introduction of the gospel to those islands, cheered by the approbation of the friends of the society, and humbly imploring Divine favour, the following resolution was adopted by the Directors in the month of Oct. 1833: "That in consideration of the extent and importance of the Samoa or Navigators' Islands—the amount of their population, (estimated at 50,000)—the attention given to the native teachers—the desire expressed by the king and chiefs for European instructors—the promise of security and assistance in procuring support—and the wide door and effectual opened in Divine Providence for the introduction of the gospel, four missionaries and a missionary printer be appointed to proceed to those islands, by the earliest suitable conveyance."

Intelligence afterwards received, led to the addition of two to the number of Missionaries appointed to these islands.

"In the course of the summer of last year the Directors were enabled to appoint the following brethren to this important enterprise, Charles Hardie, Alexander Macdonald, Thomas Heath, William Mills, Archibald Wright Murray, and George Barndon. These esteemed brethren (five of whom were accompanied by their partners in life,) took their public leave of the Directors on the 5th of October 1835; and on the 7th of the succeeding month, followed by the deep solicitude, and fervent prayers of many friends, sailed from Gravesend in the ship 'Dunnottar Castle' Captain Paterson, for the South Seas.

"The Directors are anxious to engage a suitable individual, acquainted with the art of printing and bookbinding, to follow the brethren, to whom they have confided, under the Great Head of the Church, the establishment of the mission among the Navigators' Islands. On behalf of these brethren, and their companions in life, the native teachers, by whom to a certain extent their way has been prepared, and the people to whom they are gone forth, the Directors would invite the fervent prayers of the friends of missions, that the Divine approbation may rest upon the labours of our brethren, and that multitudes of the people may be enriched with all the blessings of the gospel of salvation. According to the latest accounts received by Mr. Williams, there were not fewer than thirty places of worship in the islands, and upwards of five thousand of the inhabitants who professed Christianity, and were under religious instruction."

TAHITI.

By the latest communications from the Missionaries on this Island we learn, that since the principal cause of defection, namely intemperance, had ceased, matters continued satisfactory. We mentioned at p. 112, the Queen having joined the Temperance Society; this produced a very favourable influence, and she afterwards, in conjunction with those who had also given in their names on the list, proceeded to pass a legal enactment entirely prohibiting the use of spirituous liquors in any part of her dominions; one of the Missionaries writes that "At a legislative meeting which took place in March, this was the first proposition that came under consideration; and though much opposed, it was finally decided, that *no person, whether foreigner or native, should make use of, or have in his or her possession any quantity, however small, of ardent spirits, under a very heavy penalty.* This law has completely upset the retailers of ardent spirits in Papeete, &c. The law has been rigorously executed, casks and calabashes of spirits having been dashed to pieces, and their contents spilled on the ground. Some persons suggested that it might be well to have a small reserve in case of sickness, but even this would not be allowed. An end (I trust a final one) has thus been put to spirit dealing and spirit drinking on these islands. I have just

heard that Huahine has also taken the example : Tahaa and Raiatea are expected soon to follow."

Notwithstanding much indisposition, and prolonged bodily suffering H. Knott mentions having finished the translating of the New Testament into the Tahitian language, and that he hoped ere long to complete the revision of the entire volume of Divine Revelation. "But" he adds, "should my already failing strength be insufficient for its accomplishment, which is by no means unlikely, I must lay down my pen, and bow with submission to the Lord's will."

CHINA.

The latest accounts we have seen from China are dated Aug. and Sep. 1835. They contain pleasing tidings of an opening to obtain access to the inhabitants of the coast, by means of a vessel chartered for the season, which the owners were willing to lend for a missionary expedition, provided all expenses of the voyage were paid. Thus the difficulty was removed of a missionary's going in a ship engaged in the illegal traffic of opium, which at one time appeared the only facility that offered for his conveyance. The liberal grant of £300 from the British and Foreign Bible Society, in order to prosecute such a voyage, was a great encouragement to W. H. Medhurst to engage in the undertaking, and though many difficulties presented, from the coast being unsurveyed, and the expected opposition of a hostile government, he was about to proceed to the promontory of Shantung in company with an American missionary, named Edwin Stevens, trusting, as he says, in the Lord of missions, to bless their feeble efforts in endeavouring to open out a way for the introduction of the gospel, to *one third of the human race*. They were provided with about 17,000 volumes of Scriptures and Tracts for distribution. C. Gutzlaff mentions that the books distributed during his last trip up the Min, have occasioned a great stir. In his letter from Macao he says "Mrs. Gutzlaff has established two flourishing schools, containing from thirty to forty children, belonging to various nations, and amongst them some Chinese. J. R. Morrison remarks in his letter from Canton, "My experience convinces me more and more that education must be a principal instrument in the evangelization of China, and it is only out of China that education can at present be carried on to advantage. I sincerely hope therefore, that the interests of the college will not be forgotten."

Soon after the decease of Dr. Morrison, his little flock of native Christians suffered much persecution from the Authorities, they were punished by fines and imprisonments, and their release was obtained by J. R. Morrison only by the payment of a considerable sum. The sincerity of their profession however was evinced by a willingness to labour and to suffer in disseminating the knowledge of Christ among their countrymen. The instances in which the influence of the gospel has been decisive, though not numerous, have

been among the most unequivocal and satisfactory ; and more copies of the Scriptures entire or in parts, and of other Christian books, have been put into circulation within the last three or four years, than during any former period of the Mission. The Bible is now complete in the language of China, and after stating this fact and some farther particulars relative to Dr. Morrison's labours, the Report concludes by saying,

"The chief instrument in the translation of the Bible in China, the Founder of the Protestant Mission there has entered his rest. The church now mourns his departure, as the loss of an eminently favoured son ; who will be regarded by posterity as one of the greatest benefactors of mankind, and whose memory will be held in growing veneration through all time. While the fruits of his labours, by the Divine Blessing, will continue to accumulate, his singleness of aim, and unwearied assiduity in pursuing the one great object of his life, will render him a bright example to all who, in every subsequent age of the church, shall enter the missionary field."

MALACCA.

Leangafa, who was obliged to leave China during the time of the persecution of the Native Christians, in 1834, is now residing in the college at Malacca, where, it is stated, he at present acts as an Evangelist, among the many thousands of Chinese in and about that place. A letter from J. Evans, resident Missionary there, says, "The Lord is stirring up a spirit of earnest enquiry amongst this immense population of the human race."

Several Missionary tours have been made to the districts surrounding Malacca, for the purpose of distributing Tracts and Scriptures. The people, both Chinese and Malays, willingly receive the books ; it has been ascertained that those formerly distributed, have been read, and their contents, in many instances, fixed upon the minds of the readers. The Chinese carefully preserve the books which are given to them ; and it is gratifying to observe that the Panhooloos or Chiefs of the Malays, seem very favourable to the instruction of the people. The Mission wears a promising aspect, and J. Evans observes, "Our call for tracts is now more and more every day. Had I funds to go on with, I could print and circulate at least ten thousand in my own station, so great is the thirst for religious books among the people. It is almost heart breaking to see the China men coming in crowds enquiring for tracts, who cannot be supplied."

FEMALE EDUCATION IN THE EAST.

A Ladies' Society has lately been formed for promoting Female Education in China, India, and the East, which we hope will be instrumental in preparing the women of those countries to occupy their proper place in society. One of the first objects to which the atten-

tion of the Committee has been directed, is the schools at Malacca, where several excellent and devoted Females have been engaged in the work of Christian education; and the accounts from thence, as well as other parts of the East, prove that an extensive field for usefulness is presented to the notice of the Society—indeed the report states, “The opportunities in India seem at present only limited by the amount of funds. Before 1820, it seems that no native female could write, read, or sew. In 1820, the Baptist Female School Society established three native schools. In 1821 Miss Cooke, (now Mrs Wilson) who was sent out by the British and Foreign School Society, reached Calcutta.” Her object was to promote the education of Hindoo girls, but “all those who knew most of the country regarded her attempt to bring them together into schools, as idle as any dream of enthusiasm could be.” Various schools were nevertheless speedily formed, and in 1824, animated by her success, some Ladies of Calcutta formed the Ladies’ Society for Native Female Education under the very highest patronage. In 1825, thirty female schools were established in connexion with this society, in which 480 girls were instructed. And now, not to mention the schools of other societies, by the Thirty-fourth Report of the Church Missionary Society, it appears that there are 1370 girls taught in their schools alone in Calcutta, Brudwan, Gorruckpore, Benares, Meerut, Madras, Tinnevely, and Cotayam, *i. e.* in every part of India; while in these schools the New Testament is freely used, and in Calcutta, at least, even the Brahmins offer no objection.”

The “Society for promoting Female Education,” &c. is formed of ladies of various religious denominations, united together by Christian pity for the wretched female population whom they wish to elevate and be the means of blessing. Some of the objects to which the Committee will direct their attention are the following:—

1. To collect and to diffuse information on the subject.
2. To prepare and send out pious and intelligent women as trainers and superintendents of native female teachers.
3. To assist those who may be anxious to form female schools in accordance with the rules of this society, by grants of money, books, and superintendence.”

After a strong appeal on behalf of the Society, the Committee beg to acknowledge the kindness of their friends in different parts of the country, who have encouraged and assisted them by collections of money, and by presents of fancy and useful articles for sale, working materials and books, all of which have been gratefully received.

SOUTH AFRICA.

When our sympathies have been much called forth on behalf of our suffering and oppressed fellow creatures, it is cheering to our hopes, and animating to our faith to see, that notwithstanding trials and afflictions may attend the servant of Christ as well as his Master, yet, “Whoso putteth his trust in the Lord shall be safe.”

This has been remarkably verified in the merciful preservation extended to the Missionaries in South Africa, during the late desolating invasion of the Colonies; and a feeling allusion is made to the circumstance in the Report delivered at the Annual Meeting of the Wesleyan Missionaries assembled at Graham's Town, in which they "desire to record their animated thanksgiving to Almighty God that the Missionary Institutions have been the means of sheltering so many lives, which might otherwise have been destroyed—that all the Missionaries and their families have been preserved, &c." In another paragraph they observe, "We have a cheering proof of the efficacy of the Gospel and its beneficial tendency, in the fact, that not one of the Caffres, who have embraced and persevered in the cordial belief of the Bible, has joined his countrymen in the present invasion of the Colony; but have all, to a man, reprobated the measure, as fraught with iniquity, and connected with the most deplorable consequences; *choosing rather to suffer affliction with their teachers, friends, and benefactors, than to enjoy the pleasures of sin for a season.* The seal of our mission are these in the Lord.

"On their account we *thank God and take courage*; deeply convinced that the spread of the Gospel and the prevalence of peace and happiness are co-extensive, and will ever inseparably dwell together.

"Sensibly therefore as your Committee deplore the innumerable miseries connected with the present awful irruption, they are fully persuaded that it can only operate with every well informed Christian, as an additional motive for renewed exertions to spread the light of Divine revelation among the Tribes beyond us; as a debt of obligation which we owe them for Christ's sake, and as the most effectual means of securing permanent tranquillity to our borders"

At p. p. 137—140, we mentioned the successful labours of John Ayliff, a Wesleyan Missionary, among the Fingoes, and gave some extracts from his letters to Peter Bedford, pleading the cause of this oppressed people, and soliciting funds to supply their immediate and pressing wants. The prompt benevolence with which his request was granted, is gratefully acknowledged in a letter to P. B. dated "Clusie River, in the country east of the great Fish River, Dec. 14th, 1835."

The satisfactory information contained in it of the kind care of the Governor, with other particulars, will, we doubt not, be interesting to our readers:

"Respected Sir,

"Yours bearing date 'London, August 10th,' I received the day before yesterday, and hasten to reply to the same by expressing my thankfulness for your ready compliance (yea more than compliance) with my request, on behalf of the people called Fingoes. This people, for whom I made the former request, are not now in circumstances which render the help necessary which you have so kindly granted, and hence, I am happy to say, that I shall not be under the necessity of drawing on your banker for the £100.

This arises, in the first place, from the fatherly interest which our Governor, Sir Benjamin D'Urban has taken in the concerns of the Fingoes, and secondly, from the Fingoes having become scattered through the different parts of the Colony. When the Governor knew of the distress that was likely to prevail in the settlement, he issued orders for a supply of meat, rice, &c. to be given out from the Commissariat to the resident Magistrate, for him to meet every case of necessity by supplying the peoples' wants: this I am happy to say has been done, and in addition to this grant, the people have found employment at the Government works; thus a farther help has been afforded; and in addition to the above, they have been supplied with seed, corn, and agricultural implements, so that those who have remained on the land are now in comfortable circumstances; that is to say, comfortable circumstances for Fingoes, having food *and freedom*. But I might add one thing more, they have been supplied with a great quantity of milking goats; from this you will see that Sir Benjamin has done all that he could do, to render the settlement of the Fingoes comfortable for themselves, and useful to the Colonists."

The letter after mentioning the feelings of enmity that existed in the minds of the Caffres towards the Fingoes, observes, that "the latter became dispirited in consequence of the reduction of their numbers from various causes, and sought every opportunity of leaving the settlement to find employment and protection amongst the Colonists, and hence it is the case at present that the Fingoes are scattered through the whole of the Cape Colony. Their being in the service of the Colonists, is quite in accordance with their wishes, this was what they always desired from the time that I became acquainted with them, and I am happy in being able to state that there is a prospect of their doing well in their present situation. Those remaining in the settlement, with whom I am at present residing, are those who have in a greater or less degree been brought under the influence of the gospel, and hence did not feel free to leave, as they term it the "Great World." These are now cultivating extensively, but though it is now peace, and the Caffres have ceased to plunder the white Colonists, yet at every opportunity they plunder the Fingoes, and although the governor is determined to afford them protection, and to punish the Caffres, yet I very much fear that they will enjoy but little peace while living so near them. Notwithstanding what I have stated as to my not requiring the help you have sent me, yet I need some help to pay the debts I had contracted for food and clothing, previous to the government issues, but as the officer of the commissariat has not yet charged me with the amount, I do not yet know exactly what I have to pay, but I think it will not exceed £10. When I am charged with the amount, then I will use the freedom to draw upon you to pay it.

The past year has been to us Missionaries, to Caffraria, and to the whole of the South Eastern Coast of Africa, a year of the most

solemn and afflictive events, an awful gloom has brooded over the land. Poor Africa! Dark Africa, has been convulsed from the Cape Colony to Delagoa Bay, and still farther by war. O! when will wars cease to the ends of the earth; may God, the God of Peace hasten it in his time. For the last eighteen months I have known but little peace, myself and dear family have been moving from place to place, as Israel in the wilderness, and too much like Israel we have been unbelieving, though I trust not rebellious; that we should have escaped unhurt amidst all the dangers which surrounded us is to be attributed *only* to the care of our God. May we, O may we love Him more, and serve him better. If I could but sit with you and tell you of the wonders of Providence which have attended me since I left my native land, I am sure you would be constrained to give yet greater glory to His Holy Name. At present we are not settled but are living with our people in a native hut, but as peace is established we expect to fix on a place to settle in the beginning of the next year, when we shall build a dwelling house and chapel, and when I get again into my work, and any wants arise, I will not fail to lay them before you. The people of Hintza, amongst whom we suffered so much, have sent during the last fortnight a most moving message for me to return to them as their Teacher. The young chief Rili, son of the late Hintza, sent a man a distance of 100 miles with this message to me, "Teacher, why do you throw *me* away, return, think no more of my father's conduct to you, we never approved of his conduct to you, but we were afraid to speak, he is dead, 'tis true your place is burnt with fire, but you can make other houses, and you must come back and ask for the man who put the fire to your houses. Teacher, come back, you were always my friend." This message from the young Chief was most pleasing to my mind, but as things are not yet settled in Hintza's Tribe I could do nothing more than express my pleasure in receiving the message from Rili, and urging the young chief to the faithful fulfilment of the terms of the Treaty of peace into which Hintza, had so solemnly entered, and which were ratified by Rili, at his father's death, stating my willingness to return, and my cheerfulness to forget the past."

BAHAMAS.

At p. p. 164, and 198, we mentioned the exertions of the Governor, Lieut. Col. Colebrook in promoting the general improvement of these Islands. We have since received communications from himself containing an account of the progress of education, and further particulars respecting the objects and regulations of the Bahama Friendly Society, also intelligence of the formation of a similar Institution, entitled the "Grants' Town Friendly Society," which is composed of the inhabitants of the African settlement of Grants' Town. Both these Societies seem calculated to encourage good feeling, and inculcate principles of justice which lead to correct views of moral responsibility.

The cause of education flourishes in the Bahamas, and the stimulus given to it by the Parliamentary grant to the Colonies, for the establishment of Normal Schools, and the erection of school-houses is sensibly felt. At New Providence the desire for instruction is so strong and increasing as to justify the hope that if judicious plans are now adopted, the time is not far distant when schools for girls and infants will be able to support themselves—indeed so much eagerness for instruction is manifested on the part of the inhabitants in many places, that they are willing to contribute materially towards the salary of a Teacher. The attendance of the children in several schools is reported as very regular, and five Infant schools are in successful operation in the islands.

We find by the following extracts from the Jamaica Watchman for December, 26th 1835, what an important bearing the salutary measures adopted by the executive authority of the Bahamas, has upon the general interests of society in our West India Colonies :

“By the Anna we have received Nassau Papers to the 12th of December instant.

“We are happy to perceive, by the Royal Gazette of the 28th of October last, that the apprentices in those islands are behaving to the satisfaction of the authorities, as will appear by the following extract from the above named paper.”

After the proceedings of the Court, the Chief Justice in his charge to the Grand Jury observes that he “was happy to state the conduct of the apprentices in general on that island, (Long Island) was, according to the report of the magistrates, very orderly and peaceable—that the same observations might be made, with few exceptions, with respect to all the other Bahama Islands, and he therefore congratulated the Colony upon the fact, that so important a change had been made in the condition of so large a proportion of the Inhabitants, with so little excitement and disquietude ; and when this had been effected by so small a number of Magistrates placed under the control of the Governor, *some credit might fairly be given to the good feelings of the apprentices*, as well as to the zeal and exertions of the Magistrates, and to the judicious Instructions which had from time to time been given to them by the executive authority, for their better guidance in the performance of their duties.”

“If it be true that the apprentices are behaving well in the Bahamas, and some credit must be given to their good feelings, it becomes a matter of enquiry why this should be the case in those islands and not this. A good many will attribute it to the superior intelligence of the Bahama negroes, and, we are inclined to think correctly, from the circumstance of the inhabitants of those islands having entered with such zeal and earnestness into the proposition to educate the people.”

After entering into details respecting the measures adopted in the Bahamas for promoting education, the Editor observes :

“It is worthy of remark, that whilst this anxiety is being mani-

fested in a sister island, on a subject of the greatest importance, the utmost apathy is evinced on the same question here. £100,000 has been voted for the importation of immigrants, but not one dollar for the purposes of education. And no sooner is that matter broached, than the parties are met with the observations, that "the government are pledged to furnish the means of carrying it into effect, and it would be highly improper in us to commit ourselves by moving in it."

"The difference in the intellectual or mental condition of the peasantry of the islands, is only equalled by the difference of feeling in the dominant class of the two places.—The one are anxious to bestow, and there we are told "some credit might fairly be given to the good feelings of the apprentices." The other, with all the carelessness and indifference imaginable, tell us they leave others to do it, and here we have complaints, without number, of the non-working of the system, and the ill conduct of the apprentices. Even this, however, will be insufficient to satisfy *our* rulers that they are not paying due attention to their own interests, or those of the proprietors generally."

DEMORALIZING INFLUENCE CONNECTED WITH THEATRES.

In our intercourse with the labouring classes we have been led to reflect upon the *causes* of that misery which it is frequently our lot to witness, and often *very often* is it to be traced to crime. The evils of intemperance are abundantly manifested in the details of distress which almost every village would afford, but there is another evil to which our attention has lately been peculiarly directed, most insidious in its commencement, and baneful in its effects. We allude to those demoralizing scenes of public amusement, low Theatres, which not only estrange the mind from every thing of a profitable tendency, but rouse the passions, and exhibit vice for virtue, and virtue for vice. These haunts of sin are now open for the small sum of *one penny*, and the young are thus allured into them to their own destruction. Lamentable indeed have been the consequences of indulgence in these and similar pleasures. They often draw the unhappy victims step by step into the paths of wickedness and folly, until every virtuous and even kindly feeling becomes deadened, and crimes which make us recoil with horror, are perpetrated with apparent indifference.

We fully unite in the "Caution to Parents and Teachers," contained in the Correspondence of the British and Foreign School Society, and insert it in the hope that the warning it conveys may prove a check to those who are disposed to view the Theatre, and such exhibitions, as places of "harmless amusement."

"A painful circumstance has lately occurred in our British Day School, to which it appears important to give publicity, as it may thereby become the means of arresting an evil, which if not checked,

may be attended with injurious consequences to the rising generation, especially of the metropolis.

"In our School, reasons lately appeared for suspecting that the desk had been robbed of a portion of its contents, and the Secretary of the Institution accordingly commenced a rigorous examination of the boys, which after great difficulty elicited the disclosure, that several of them had been in the habit of attending a *low Penny Theatre*. One boy was pointed out as having been conspicuous for disorderly conduct, and particularly as having been in the practice of pilfering at home; he accordingly became the subject of severe scrutiny, and after repeated denials of the fact, confessed his guilt.

"The friends of the school could not admit of his continuance in it, but they considered it important to make an effort to save him from ruin, and they are endeavouring, in conjunction with his mother, to procure his admission to an asylum, through which it is hoped, he yet may yet become an useful member of society.

"The mother of this lad is an industrious woman who fills a situation which compels her absence from home until late in the evening, and the father, unable from bodily affliction to follow any occupation, appears unhappily, to have neglected the exercise of parental authority; thus the boy, like many others, has been left exposed to every temptation, and having fallen a victim to depraved inclinations, has become an injury to others.

"The hours during which this receptacle of vice and profanity, (the Theatre) has been open (viz. from 6 to 8 o'clock in the evening,) renders the evil more dangerous and difficult to be effectually guarded against by the parents of the children, who are unwilling to confine them within doors during proper hours.

"The method which has been adopted to allure the young to this place must not be passed over; it appears that in some Day Schools it is customary to appropriate a certain time for cutting the hair of the children, which is done by a person who undertakes the operation at a lower rate than when done singly. In our School such has been the practice, and it is ascertained by the confessions of the boys, that this person, while engaged in his avocation, has been availing himself of the opportunity to induce the children to purchase Tickets at a penny or two pence each, to view the performances at this Den of Thieves—he being allowed a commission on the Tickets so sold by him.

"I feel assured that no apology is necessary for my urging the necessity of devising some plan for arresting the progress of this evil, and applying some suitable remedy; and I sincerely hope that the statement I have here given may be so far useful, as to call the attention of some active and influential person or persons, to adopt some means for the extinction of those haunts of depravity, which present so formidable an obstacle to the success of our benevolent efforts for the young."

THE LINDFIELD REPORTER,

OR

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SHAWNESE INDIANS.

At p. 49 we gave some particulars of the exertions of the Society of Friends on behalf of this oppressed tribe; we have now received the proposed plan of the future operations of the Committee, together with a Report of their proceedings produced at the Yearly-meeting of Friends held at Baltimore in the tenth month (October,) 1835, from which we give the following extracts :

“It is proposed that the concern of the civilization of the Shawnese Indians who have removed, and are now living on the Kansas river, be carried on by the three yearly-meetings of Baltimore, Ohio, and Indiana. That there be a suitable Friend with a family, placed among the Indians as superintendent, and a school kept up with accommodation for at least 25 scholars, who are to be taught the use of letters and the domestic arts. That the children of such Friends as may reside among the Indians may be permitted to attend the school, which will doubtless be to the farther advancement of the Indian children in a knowledge of our language, and that allowance be made by the parents of those children for their schooling; and that it shall be the duty of the superintendent to give such counsel and advice at all times to the Indians, as in his opinion may be beneficial to them in their agricultural pursuits, &c. That the care and management of the school be confided to them, with the assistance of a man Friend, a mechanic, to be employed for that and other purposes, as the superintendent may think best. That there be buildings erected suitable for such an establishment on the Indians' land, if approved by them and by the Government; and as soon as practicable to put a sufficient quantity of ground under cultivation, in order that the children may be employed a part of their time in working on the farm, and that a woman Friend be employed to assist in the family.

The consent of the Government having been obtained a deputation from the Committee of Indiana yearly meeting, visited during the past year, the Shawnese at their present location. The Indians appeared to be contented—had built a number of good hewed log-houses, and were busily engaged in planting corn, &c. and in improving their lands.

“They had also provided themselves with some stock, part of which they purposed to use as meat, and anticipated raising a sufficiency of corn to supply their wants the coming year.

"The deputation had them collected in general meeting and explained to them the plan as agreed on by the several Committees, particularly imparting to them the views of the Society, in regard to connecting Christian instruction with other labours for their improvement. This was done in the presence of their Agent, who attended the council at the request of the deputation.

"The Indians appeared well pleased with the plan, and with the views of Friends concerning them—were very desirous of having their children educated, and seemed much gratified with the visit. Having made the necessary arrangements with the Indians, and obtained from the Agent a certificate on the subject, the deputation proceeded to select a site for the establishment, and chose for this object a spot near the centre of the Indian settlements. They directed the buildings for the intended establishment to be put up on the edge of a rich, extensive prairie, within a few rods of a good spring of water. They contracted for building two dwelling houses, with outside chimneys to each; to be finished by the 1st of 3rd mo. next, (March, 1836,) for which they agreed to pay five hundred and fifty dollars, and for the erection of the School-house, at one hundred and sixty-five dollars, to be completed by the 15th of the next 11th mo. (November) at which time the money is to be paid.

"The requisite preliminary arrangements being thus made, and the way opened for actively prosecuting the benevolent designs of the several Yearly-meetings towards the Shawnese tribe, it is important that funds adequate to the undertaking, be provided; and while the Committee have to acknowledge the liberality of Friends of Great Britain in aiding in this Christian work, they are united in the sentiment that the Yearly-meeting should not rely exclusively on others, for the means necessary to the accomplishment of their purpose, but that suitable measures should be adopted for furnishing a portion of the funds requisite to the consummation of their plans for the civilization and Christian instruction of these Indians."

"The meeting in conformity with this suggestion, directed quarterly and monthly meetings to open subscriptions to raise funds for that purpose.

INDIANS OF UPPER CANADA, AND RED-RIVER SETTLEMENT.

In reference to the efforts of the Wesleyan Society, on behalf of the Indians in Upper Canada, it is stated in their report, "that the Indian missions furnish the most undoubted evidence of the tendency of the gospel to diffuse the blessings of civilization, in connexion with spiritual and everlasting benefits. A state of almost brutal ignorance has been broken up by the force of evangelical truth: habits of intemperance, indolence and irregularity have been succeeded by sobriety, industry and order. The songs of Zion are sung in those forests where for ages the war-cry of the savage and the growling of wild beasts, were the only sounds that were heard.

Instead of lodging in the wretched wigwam, and depending for a scanty subsistence upon their success in hunting and fishing, the converted Indians occupy comfortable houses, and are surrounded with gardens and fields which they themselves cultivate."

Respecting the Indians in connexion with the Red-River settlement, we learn "that at this place an attempt is now making to teach the Indians, experimentally, the benefits arising from fixed and permanent locality, as well as from diligence and perseverance in agricultural pursuits; and it is satisfactory to state that as far as the experiment has been carried on, there is every prospect of its proving successful. It is encouraging to observe that, notwithstanding their previous habits, they soon become capable of forming local attachments—of relishing the comfort of a warm log-house—of attending places of worship—of sending their children to learn to write and read; in short, of duly appreciating advantages of which, a short time ago, they knew neither the nature nor the existence.

The following satisfactory information has been conveyed to us, through the medium of an American publication.

"Indian trade successfully conducted without the degrading use of ardent spirits.—It may be interesting to the public to know, that after all that has been said upon the use of ardent spirits in the trade with the various tribes of Indians, whether necessary or otherwise to gain, or a successful operation of trade, we are not disposed now to discuss this important subject further than to state, from our own knowledge that one trader at least has fully exemplified the fact on the Upper Mississippi, and this too, under an almost overwhelming opposition as to numbers and the free use of whiskey. We allude to Benj. F. Baker, Esq. a native of Virginia, who, to his credit be it recorded, from principles independently of the regulations of the government on the subject of the use of ardent spirits, has carried on his business with a uniform and steady purpose, never to have a reflection cast upon his integrity or his character by its use. Such men deserve the thanks of the community at large, and of our enterprising citizens on the Indian frontier, for it is a well established fact, that it has been from whiskey alone that nearly all our frontier disturbances with the Indians have arisen."

SLAVERY IN NORTH AMERICA.

Our readers will probably recollect that in our last number we gave a report of the proceedings of the Synod of Virginia on the Slavery question.—we have now to present to their notice the following extract from "The Friend," a religious and literary Journal, published weekly at Philadelphia, which confirms our statement of the unchristian—we might rather say—the fiendlike efforts of slaveholders to prevent the diffusion of just sentiments on this very important subject.

“To form correct conclusions and to act wisely in regard to the absorbing subject of negro slavery, it is indispensable that we should seek information in every quarter, and especially that we be fully acquainted with the views and the state of feeling in the south in relation to it. This was the inducement for inserting last week the debates in the Synod of Virginia, and similar motives have led to the insertion, to-day, of the extracts from Governor Mac Duffie’s message to the Legislature of South Carolina. Those of our readers who are in the daily habit of inspecting the newspapers are aware of the strange reasoning, the wild and exaggerated statements which have characterized the southern papers in reference to this topic. The message of the Governor may be considered as the quintessence of the whole, and we thought that simply placing it in our columns, would perhaps do more good to the cause of abolition, than the same or a much larger space occupied in arguments directly against slavery. There are passages in the extract which per-adventure will be pronounced eloquent, but it is eloquence befitting more the hallucination of a frenzied brain, than the effusion of calm reason—of truth and soberness. What will be the astonishment of enlightened men in Europe, that a sentiment like the following should be proclaimed, as on the house-top, by a distinguished American statesman?—“No human institution, in my opinion, is more manifestly consistent with the will of God, than domestic slavery; and no one of his ordinances written in more legible characters than that which consigns the African race to this condition, as more conducive to their own happiness, than any other of which they are susceptible.”

EXTRACTS FROM THE MESSAGE OF GOVERNOR MAC DUFFIE, TO THE
LEGISLATURE OF SOUTH CAROLINA.

“Since your last adjournment, the “public mind,” throughout the slave holding states, has been intensely, indignantly, and justly excited, by the wanton, officious, and incendiary proceedings of certain societies and persons, in some of the non-slave holding states, who have been actively employed in attempting to circulate among us pamphlets, papers and pictorial representations of the most offensive and inflammatory character, and eminently calculated to excite them to insurrection and massacre. The wicked monsters and deluded fanatics, overlooking the numerous objects in their own vicinity, who have a moral if not a legal claim upon their charitable regard, run abroad, in the expansion of their hypocritical benevolence, muffled up in the saintly mantle of Christian meekness, to fulfil the fiend-like errand of mingling the blood of the master and the slave, to whose fate they are equally indifferent, with the smouldering ruins of our peaceful dwellings. No principle of human action so utterly baffles all human calculation, as that species of fanatical enthusiasm, which is made up of envy and ambition, assuming the guise of religious zeal, and acting upon the known prejudices, religious or political, of an ignorant mul-

itude. Under the influence of this species of voluntary madness, nothing is sacred that stands in the way of its purposes. Like all other religious impostures, it has the power to consecrate every act, however atrocious, and every person, however covered with "multiplying villanies," that may promote its diabolical ends, or worship at its infernal altars. By its unholy creed, murder itself becomes a labour of love and charity, and the felon renegade, who flies from the justice of his country, finds not only a refuge, but becomes a sainted minister in the sanctuary of its temple. No error can be more mischievous than to underrate the danger of such a principle, and no policy can be more fatal than to neglect it, from a contempt for the supposed insignificance of its agents. The experience of both France and Great Britain fearfully instructs us, from what a small and contemptible beginning this *ami des noirs** philanthropy may rise to a gigantic power, too mighty to be resisted by all the influence and energy of the government; in one case, shrouding a wealthy and flourishing island in the blood of its white inhabitants; in the other, literally driving the ministry, by means of an instructed parliament, to perpetrate that act of suicidal legislation and colonial oppression, the emancipation of slaves in the British West Indies. It may be not unaptly compared to the element of fire, of which a neglected spark, amongst combustible materials, which a timely stamp of the foot might have extinguished for ever, speedily swells into a sweeping torrent of fiery desolation, which no human power can arrest or control. In the opinion of the intelligent West India planters, it is because the local authorities, from a sense of false security, neglected to hang up the first of these political missionaries that made their appearance on the British islands that they are doomed to barrenness and desertion, and to be the wretched abodes of indolent and profligate blacks, exhibiting in their squalid poverty, gross immorality, and slavish subjection to an iron despotism of British bayonets, the fatal mockery of all the promised blessings of emancipation.

"Under these circumstances, and in this critical conjuncture of our affairs, the solemn and responsible duty devolves on the legislature, of "taking care that the republic receive no detriment."

"The crime which these foreign incendiaries have committed against the peace of the state, is one of the very highest grade known to human laws. It not only strikes at the very existence of society, but seeks to accomplish the catastrophe by the most horrible means, celebrating the obsequies of the state in a satanical carvinal of blood and murder, and while brutally violating all the charities of life, and desecrating the very altars of religion, impiously calling upon Heaven to sanctify their abominations.

"It is my deliberate opinion, that the laws of every community should punish this species of interference BY DEATH WITHOUT BENEFIT

* *Ami des noirs*—friend of the blacks.

OF CLERGY, *regarding the authors of it as enemies of the human race.* Nothing could be more appropriate than for South Carolina to set this example in the present crisis, and I trust the legislature will not adjourn till it discharges this high duty of patriotism."

Thus does a governor of a professedly Christian state denounce and proscribe the advocates of slave emancipation ! !

WEST INDIES.

Many of our readers are doubtless aware that a motion was brought forward in the House of Commons on the 22nd of last month, by T. F. Buxton, for a select Committee to enquire into the working of the apprenticeship system in the colonies, the condition of the apprentices, and the laws and regulations affecting them. In his introduction of the subject, some important facts were brought forward, which prove the necessity of the interference of the British Legislature to compel the West India proprietors to do their duty. He had received several communications which informed him that though on some estates justice was faithfully done, yet on others, especially those under the management of attorneys, the negroes were in a miserable condition.

He thought it due to the negroes of our colonies and to the great cause of humanity to say, that not only did they work for wages, but they worked more industriously than at any former time. He would state two or three of the facts of the case. The Marquis of Sligo stated, that out of 322 estates, 15 only had refused to work, while 307 worked, and worked willingly for wages. According to the same noble lord, at the date of March 27, 1835, nearly double the quantity of sugar had been made since the commencement of that year than had been produced in any corresponding period under the old system. Lord Sligo had said, that for the number of hours of active labour, the quantity of sugar now produced was equal to that in any former period; and it appeared by a despatch of Sir Carmichael Smyth, dated the 6th of July last, that in the quantity of sugar entered for exportation at the Custom-house of Demerara, during two quarters of last year, there was an increase of 2,466 hogsheads above the quantity entered in the corresponding quarters of the three previous years, and taking into account the loss of time from the shortening of the hours of labour, there was an increase of 4,200 hogsheads. The only article in which there had been a diminution was molasses. Lord Sligo stated that the quality of the sugar now produced was superior to that formerly made. That noble lord added, that the perfect success of the system of apprenticeship depended on the conduct of the white population, and, if it failed, that the blame would rest entirely on them. One of the police magistrates stated in his report, that the price of land had almost doubled in his vicinity since the abolition of slavery.

The motion was agreed to, and the following members compose the

Committee on this subject :—T. F. Buxton, Sir G. Grey, O'Connell, Gladstone, Baines, Plumptre, Labouchere, A. Johnstone, Thornley, P. Stewart C. Lushington, Oswald, Sir James Graham, Lords Sandon and Howick: five the quorum.

The "Jamaica Watchman" dated October 28, observes, "That the working of the new System has hitherto realized the best wishes of its friends, and the worst fears of its enemies, is a truth so universally received that it would be a waste of time to attempt to prove it. It is sufficient to assert, and we do so without fear of the assertion being disproved, that wherever the apprentices have, during the 45 hours, been treated according to the spirit of the abolition act they have worked well for their masters; and that where anything like a fair remuneration has been offered them, they have manifested an equal degree of industry in their own time."

By a later number of this paper we learn that official documents relative to the disposal of the Parliamentary Grant of £25,000 to the colonies, for the purposes of education, have been laid before the House of Assembly in Jamaica. "The government keeping in view the "liberal and comprehensive principles" which Parliament has determined shall be adhered to, seem to be of opinion, that the proposed end can be most effectually secured through the agency of the different religious bodies already engaged in promoting education in the Colonies, and which comprise, not only the functionaries of the Established Church in the West Indies, but members of most of the leading denominations of christians. Lord Glenelg will take into consideration such applications for assistance as shall be accompanied by a report from one or other of the societies alluded to, that the case is one deserving of attention, and which shall be accompanied by adequate security that a fixed proportion of the estimated expenditure shall be provided by voluntary subscription, or from some other source. In the West Indies, it is proposed to grant sums of money in aid of local contributions towards the formation of schools, to be conducted on the principle of the British and Foreign School Society, and as an additional security for the due appropriation of specific sums granted for this purpose, his Lordship contemplates the employment of inspectors in the colonies, who shall transmit to his Majesty's Government, through the respective Governors, reports on the state and efficiency of the schools which shall have received any share of the public money. The Local Legislatures are to be invited to make provision for a portion of the necessary annual expenditure required for the maintenance of schools for negro education."

In adverting to the subject of the religious instruction of negro children, the "Falmouth Post" contains the following useful suggestion :—

"We have been rejoiced to see that some public spirited individuals have taken the preliminary steps to the formation of a school in this town on liberal and comprehensive principles. We hope that their example will be greatly multiplied. Where it can be effected

we should be glad to see them not only schools of instruction, but schools of industry, where during the hours of relaxation the children may take exercise in a way which will be productive of benefit both to themselves and to the community at large. This has been tried and has succeeded in many parts of England, and there is no reason why it should not be tried and succeed here."

We are glad to learn that the building designed for the "Jamaica Metropolitan School," mentioned in some of our former numbers, is nearly completed; the School Rooms and Committee Room being roofed in, and the minor work in progress.

We extract the following information from the minutes of the Committee, held the 15th of 1st month, (January.)

"Mr. Phillippo laid before the meeting a letter received from the Governor's Secretary, announcing that a sum of £500 sterling had been placed at his Excellency's disposal by the Lords of the Treasury, in aid of the erection of the School—and requesting a report on its present state,—what sum is requisite for its completion,—and in what manner the money may be advantageously expended for the purposes of the Institution.

"Estimates were also laid before the meeting for fitting up the interior of the School Rooms, for constructing a cupola over the roof, and for enclosing the premises, and building out-offices, amounting to the sum of £880 currency.

"Contributions in aid of the fund, since last meeting, (including a donation of 50l. sterling from George Head, Esq. of Carlisle) were announced, to the amount of £287 6s. 8d.

"The Committee have examined the treasurer's accounts, and are also to report that the two first instalments for the original work, amounting to 1154l, have been paid.—That the third and last instalment due, being 577l. currency, is payable in 12 months. A balance of 133l. 12s. 1d. appears in the treasurer's hands, applicable towards payment of the last instalment. Several contributions are still to be collected.

"Encouraged by the aid already received, the Committee anticipate that sufficient funds may yet be raised, in addition to the balance, to meet the last instalment, leaving the Government Grant exclusively applicable to the fresh work.

"Resolved that arrangements be forthwith made for the opening the schools for the reception of scholars, and that a public meeting of contributors be called, to be holden in the School, as soon as preliminaries are arranged; and that the Secretary do give public notification thereof."

PROJECTED NORMAL SCHOOL ESTABLISHMENT IN THE BAHAMAS.

"In consequence of communications from the Governor, Lieutenant Colonel Colebrook, application was made by the Colonial Department, to the British and Foreign School Society, for an individ-

ual fully qualified to go out and take charge of a Normal School in Nassau for the training of Teachers. Mr. Mc. Swiney, late master of the British School at Derby, who had long cherished a wish to be employed in the promotion of Scriptural knowledge in the West Indies, was selected for that purpose, and introduced to the notice of the Government; arrangements were immediately made with Mr. Mc. Swiney of the most satisfactory kind, and he expects to sail for New Providence in the course of a few days. The Committee cannot but hope, that, under the Divine blessing, this appointment will prove highly beneficial to the population of the Islands."

INDIA.

In taking a view of the proceedings of our Christian brethren on the vast continent of India, and tracing the progress of their steady efforts to promote the important work of education, and to disseminate the knowledge of the true God, and of Jesus Christ whom he hath sent, we feel that there is cause for thankfulness to the great Lord of the Harvest, who we humbly believe is sending forth labourers into various parts of his heritage, and is condescending to make way for them in the hearts of the people. Among the thirty millions of Bengal, there are now thirteen Missionary stations, and six subordinate. Eastward in Assam and Arracan, and north-westward in Upper Hindostan, we find the strong holds of Idolatry and Mahometanism are also attacked, and in some instances are beginning to give way: many copies of the Holy Scriptures and of religious tracts have been circulated, and gladly received, and places of public resort, such as fairs and festivals, have been attended by the Missionaries, for the purpose of reading, discoursing &c.

At Benares the general aspect of the mission is mentioned as more than usually encouraging. "I can feel," W. Smith says, "almost every time I go out, that we are gaining in the confidence of the people, who are convinced of the benevolence of our motives, and seem often surprised at our perseverance. We have large congregations to hear our books and our addresses; but pray, oh pray for us that the Holy Ghost may move on our hearts and on the measures at work! then, and not till then, will the wished for effects be produced. In the schools, male and female, there are upwards of 600 children."

At Nassuck there are manifest and encouraging indications that the truth is gaining some hold on the native mind, especially among the younger females, and the Missionaries speak highly of the schools in many instances. "At Chinsurah, 22 miles north of Calcutta, there are three Boys' Schools containing about 300 scholars, and in four Female Schools, good progress is made: of 24 girls under Mrs. Mun-day's more especial care, it is said that they never seem so happy as when at school, and afford in every respect much encouragement."

In an English school which Mr. Campbell has opened at Kidder-

pore, there are 50 boys, chiefly of respectable Brahmin families, who know that the system of education is Christian.

The Committee at Calcutta "advert with peculiar satisfaction and thankfulness to God, to the *Progress of Female Education*. The reports of the Ladies' Society are most encouraging; and shew that this important part of native improvement is keeping pace with other branches. Mrs. Wilson's Institution for Orphans, lately established, is one that promises unmingled good, the Orphans have been saved from actual starvation—are entirely separated from Heathen influence—and are brought up under Christian direction and example. At present there are more than one hundred of these Orphans—boarded, clothed, fed, and instructed under her immediate care."

From Belgaum, a British Military Station, the report is favourable. "Many who have been brought up in the schools continue to attend Divine Service, and often visit the Missionaries; these persons manifest great outward respect for Christianity. Scholars 262: in 8 schools for boys and 1 for girls. The English and Mahratta school has 40 youths, who make very good progress, 20, 257 publications, chiefly tracts, have been distributed.

"Captain Jacob, of the Bombay Artillery, who examined the English and Mahratta school bears the following strong testimony to its efficiency."

"I was exceedingly gratified by all that I saw. The first class parsed and construed the English Testament in a manner equal to well-educated English boys: and in their translation of each verse into Mahratta, the meaning of the sacred text appeared to be well understood. I certainly had no previous idea of the great advantage which instruction in English possesses in conveying Scripture knowledge to the Natives: and I cannot but hope to see the day, when, from your school and others to which it may give rise on this side of India, Catechists, or Native Preachers may be raised up by the Great Head of the Church *full of faith and of the Holy Ghost*; able and *mighty in the Scriptures*, to confound and convince their countrymen, that these Scriptures, are, by the teaching of the Holy Ghost, *able to make them wise unto salvation*. The intelligence which the scholars evinced struck me much: and the facility with which Divine truth was pressed home on their consciences, when questioning them in regard to what they were reading, invests the system with all the interest of a continual proclamation of the Gospel."

At Quilon, on the Malabar coast, the Native readers are efficient labourers, and attend to their duties with regularity, by reading, preaching, praying with the people, and superintending the schools. Several of the children are training for future service in the mission, and are making gratifying progress. One of the Missionaries states, "Besides attending to the villages the Readers have itinerated considerably during the year; especially at the seasons of the great Annual Festivals, when many have been addressed on the concerns of eternity. Although assembled avowedly for idolatry, they have gen-

erally been ready to hear, and anxious to obtain books. Several thousand tracts have been put into circulation, besides many copies of parts of Scripture."

In several other places the labours of the Native Readers are mentioned as continuing, under the Divine blessing, to be attended with highly beneficial effects both to themselves and to those among whom they are engaged in imparting instruction; and the Directors observe on this subject,

"The unabated ardour and activity, the warmth of devotion and singleness of purpose which the Native Evangelists and Teachers display in the fulfilment of their laborious duties, together with their growing knowledge of the Scriptures, and increasing facility of communicating that knowledge to others—all combine to inspire lively expectations that the day is rapidly approaching, when the spiritual interests of India may, with Divine aid be, to a great extent, if not entirely, entrusted to their keeping."

We have felt it difficult, with so large a mass of interesting materials, to confine our selections within the proposed limits, but we shall conclude the subject of India with one more extract from the report respecting Combaconum.

"The work is gradually advancing; the people have become more favourably disposed toward the truth than they formerly were; and the knowledge of the true God and of Jesus Christ His Son, is extending in every direction. During the last year intercourse with the heathen has increased; and besides former labours, several additional towns and villages in the neighbourhood have been visited by Mr. Nimmo, the Assistant Missionary who has itinerated during some part of every month. The spirit generally manifested by the people thus visited, was friendly; and in some instances where the vices of individuals were severely reproofed, the reproof was even thankfully received. On the part of the multitudes frequently addressed, there is a decided admission of the truth of what they hear; and were it not for the injurious influence of the Brahmins and others, many of the common people would follow its dictates."

EXPERIMENTAL VOYAGE TO THE NORTH EAST COAST OF CHINA.

The Canton Register of November 10th, mentions the safe return of the *Huron*, Captain Winsor, after having performed the voyage to Shantung, undertaken by W. Medhurst and Edwin Stevens with the view of distributing religious books and extending Christian instruction on the Chinese coast. We mentioned at p. 240 of our last number, the difficulties which this engagement presented, and we are truly glad to find the result has been, on the whole encouraging.

At Weihae wei several officers went on board the brig, who behaved very civilly, and showed no hostility or wish to insult, though strong objections were made to allowing any intercourse with the

people: however two days were spent on shore distributing books from village to village, and in administering medicines to the few sick who were found. The next anchorage was in the spacious bay of Keshanso, where three days were spent in unrestrained intercourse with the neighbouring inhabitants; when a feeling of suspicion seemed in some degree awakened, and a conference with some of the authorities was requested, which, after much conversation on various topics, broke up without any unpleasant occurrence.

The threatening prospects of the weather warned the gentlemen of the Huron to take shelter on the south side of Shantung before the expected equinoctial gales. She therefore ran round the promontory, and anchored in an extensive bay west of Cape Mc. Cartney. The whole of this southern coast being unknown, the outlines and charts of it constructed by Captain Winsor will be of service to others who may follow the same track. Few large towns were seen on the south side, and the people of Shantung in general appear much more agricultural and less commercial than their southern neighbours. After three weeks' stay in Shantung, the brig bore away to the south for Shanghae, in latitude 31 deg. 14 min. This famous commercial city stands 15 or more miles up the Woosung river, a fine stream half a mile broad and deep enough to take the largest junks to its very wharfs. Here all was bustle and active business. Though guarded by some hundred soldiers, and by a large fleet of war vessels, yet nothing like hostility was manifested, though intercourse with the people was much impeded. This low and rich country furnishes a striking contrast to the hilly and sterile shores of Shantung. When this fine port shall be open to intercourse with foreigners, they will cease any longer to mention the productions of Canton. The chart of the entrance by Rees was found to be essentially correct, and very serviceable; for the Huron ran into the river in the thickest north east storm. From this place she proceeded to the Chusan group, and stopped two days among them; thence stood southward till she was obliged to take shelter from a gale, under the western of the Lamyet group; which in Hosburgh's new chart is called hilly island, but which the inhabitants called Nanjin (Lamyet.) After touching a day at Tongshan (Tungshan) bay, and meeting with a good reception both from the people and officers, the brig returned to Lintin, all safe, on the 31st of October, having been absent two months and ten days, and having spent more than 15 days on shore with the people, and put in circulation among them 20,000 volumes.

CEYLON.

Although the Missionary intelligence from this Island is not of a very marked character, yet the Report states that the leaven of Christianity is finding access into the remotest parts of it, and one Missionary observes "It is my full conviction that our mission

Schools are the most highly important of those auxiliary means by which we endeavour to teach and to preach Jesus Christ. The children make encouraging progress in the knowledge of heavenly things ; and their parents and other adults attending the public examinations, receive much instruction." In the northern extremity of the Island there is a great desire among the people to receive Bibles and Tracts ; and at Jaffna a English School on the mutual system has been recently established, where, at the last dates, about 250 children were in daily attendance. A satisfactory examination has been held, and many of the boys who read the New Testament in English are furnished with the Tamul to take home for perusal and assistance, and the Scriptures are thus distributed among the people, and read.

NEW ZEALAND.

In looking over the accounts transmitted by different Societies of their religious and benevolent engagements, it is particularly satisfactory to observe the progress of education in various parts of the world. In these islands the subject seems to claim peculiar attention, and in addition to the mission schools, the natives have established schools of their own, in which many have learned both reading and writing. The most cheering intelligence has been received from New Zealand, and a decided change has taken place in the character of that portion of the natives with whom the missionaries have been in habits of intercourse. An indefinitely extensive field for the employment of missionaries and the establishment of Christian schools, appears to open in that part of the world.

POLYNESIA.

Here also the schools are reported as well attended and the children make good progress. E. Armitage of Eimeo has introduced the cotton manufactory. Favourable accounts continue to be received from C. Pitman who says,

"We are at present encouraged on every side ; and many we hope are seeking the Lord with full purpose of heart. Our chapels are crowded whenever the doors are opened for Divine worship ; and the people greatly encourage our persevering labours, by their attention to the discourses delivered, and the inquiries afterwards made." We are concerned to add that C. Pitman's health has been in a very declining state for more than a year.

At Huahine, one of the Society Islands, we learn that industrious habits are on the increase. Many of the people have rebuilt their houses in a neat substantial manner. They cultivate vegetables, cut timber, and build ships of from 30 to 80 tons' burden ; and secure considerable returns of foreign articles by exchanging the produce of their island with traders for useful commodities : the resources of the people are greatly increased ; and it is gratifying to observe the

exertions of the chiefs to prevent the dishonourable practice of foreigners making payments for native produce or labour in ardent spirits; not fewer than twenty nine vessels visited Faré Harbour, in the course of the year.

At Borabora, war and its attendant calamities have been felt by the Missionary Platt as sources of deep distress and trial; but through the blessing of the Most High it was hoped that the ground might still be recovered, which, through the outbreakings of iniquity, the cause of Christ appears to have lost.

On one of the missionaries landing, at Rurutu, he says, "I could not but admire the change which the gospel has made; if not really in the hearts, most decidedly in the personal appearance and domestic comfort of the people."

The accounts from Tahiti continue encouraging, and in some places the spiritual and temporal improvement of the people has cheered the Missionary. The people generally were advancing in habits of industry. At Burder-point such beneficial effects had followed the formation of a Temperance Society, that for six months previous to the latest dates, not one intoxicated person had been seen at the station.

The Temperance Society at Haweistown, the first formed in the island, consists of 368 members: it may be remembered that the Chief Tati, one of its founders, destroyed a large quantity of ardent spirits his private property, and was the first to discountenance the use or sale of them among the people.

Intoxication had received a check at Roby-town also, by the formation of a Temperance Society: industry was increasing, and the people manifested greater attention to the means of religious improvement. The Report states,

"Light seems to be again breaking in upon the Missions, in this first field of the Society's labours. The elements of discord and violence which the gospel had restrained for so many years, but which when the last Report was rendered had been brought into violent and fatal collision, have been again restrained: remedies have been applied to some of the disorders attendant on a state of civil warfare: the love of peace, with a revival of attention to the means of general and religious instruction, appears to prevail at most of the Stations."

On a subsequent occasion the Directors say:—

"Our brethren, sustained by a Power and followed by an Influence not of this world, and only sufficient because Divine, continue to witness multiplying proofs, that their arduous labours are not in vain; and find the faithfulness of the Divine promises strongly manifested, in the spiritual advancement of the people to whom they have gone forth. They rejoice in being the appointed instruments of effecting those happy changes, which they are so highly favoured day by day to behold; sharing in that gradual but immeasurably

important work, which has for its unfailing consummation the establishment of the Redeemer's kingdom throughout the whole world."

CONSTANTINOPLE.

We noticed at p. 208 the encouraging accounts which had been conveyed to us of the progress of education at Constantinople. The schools of mutual instruction among the Turks have increased to eight, and there are favourable prospects of spiritual good to the Armenians, respecting whom the American Missionary H. G. O. Dwight says, "We are much encouraged to see that most of the questions which are now put on the subject of religion, are deeply practical. The people seem more and more to lose sight of externals, and to regard those things as most important which pertain to the heart. This is as it should be; though if we had been forward to dispute with them about rites and ceremonies, I cannot but think that the case would now be precisely the reverse."

GREECE.

The Normal School of Athens is from the last accounts in a flourishing condition. The master, Georgius Constantine who received his education in England under the care of the British and Foreign School Society, has, since his appointment to this establishment, had under training 25 new Teachers and sixty others who had been previously engaged in tuition. These have all received appointments to Branch Schools. The other Greek youths who were under the patronage of the Society are now filling important stations connected with education, and widely diffusing that knowledge they acquired in this country.

SPAIN.

Model School in Madrid.

Further accounts (dated Madrid, Feb. 8.) have been received from Mr. Villalobos by which it appears that his prospects of success are still very flattering.

ALGIERS.

The present day seems peculiarly distinguished by the labours of Christian brethren being directed to the dark places of the earth; and truly cheering is it to believe that the day is dawning, and the day star arising in the hearts of many of those who have hitherto sat, as it were, in the region and shadow of death.

We have just received the following interesting intelligence from some of our zealous correspondents in the South of France, whose exertions on behalf of the French colony at Algiers are noticed at p. p. 44, and 192 of this work.

After mentioning that they are still in the day of small beginnings, they observe, "We are happy to state that the school opened at Algiers under the direction of Mr. Albino, is most prosperous. Though it has been so recently established, it is attended by forty eight children, and a much greater number is expected to join them. They are Protestants, Roman Catholics, Jews, and Moors. We are looking out for another school master, that Mr. Albino, when he is sufficiently conversant in Arabic, may be placed at the head of a school exclusively destined for the Jews. Another school will, shortly be established at *Dely Brahim*, nine miles from Algiers. Our Society (for the Evangelization of the north of Africa,) has voted the establishment of an Infant School at Algiers, and the necessary materials have been ordered. Another school for Adults (Moors) will be directed by Mr. Roussel himself. This gentleman is the clergyman our society has sent over. We never can be thankful enough to God for having granted us a person so truly devoted to the cause of his Master, and so well adapted to the arduous work committed to his trust. Our Society has a field of vast labour to cultivate; many difficulties have been already overcome: there are few in France who as yet fully understand the extent of the sacrifices they are called upon to make on behalf of their fellow men: this makes our resources infinitely smaller than they ought to be for an undertaking so vast, but we are determined, God giving us grace, to walk by faith, resting upon Him to bless our future exertions, and to raise us friends and benefactors."

The above particulars are accompanied by an application to the British and Foreign School Society, for assistance in procuring school materials. In reference to the subject of Education, our correspondents observe, "Such means are much more conducive to civilization than war. We deplore the cruelties the French have exercised in this colony—the enmity of the Arabs springs in great part from this cause, and it will be difficult to conciliate men whom you have accustomed to yield only to brutal force. We feel more and more the truth and the importance of the pacific and Christian principles of the Society of Friends respecting war, which is the greatest of all evils and brings the most ruinous and demoralising consequences to all those who are engaged in it, since the moral conduct exercised in war is such as would expose men who did the same under other circumstances, to transportation or the scaffold."

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE :

PART II.

No. 17. Fifth Month, (May) 1836. Price 4d. to Nonsubscribers.

INTELLIGENCE.—PENAL CODE OF SAXONY.

(*From the German Papers received yesterday.*)

The government of Saxony is engaged in the formation, or rather the revision, of a new Penal Code.

The punishments are *death*; the *house of correction* in the *first* degree—(*i. e.* for life, and for a certain time up to 20 years;) the house of correction in the second degree (15 years at the most;) the *workhouse* (up to 10 years;) *imprisonment, labour, fine, reprimand*. As aggravation, corporal chastisement may be inflicted, but not more than 30 lashes, and only on males; weak persons and females, instead of corporal punishment, may be punished by depriving them of warm food every other day. Criminals under 18 years of age cannot suffer any more severe punishment than confinement in the workhouse. Persons cannot be called to account for crimes after the lapse of 15 years, except in the case of those to which the penalty of *death* is attached, and which are the following:—

1. *High Treason*, including attacks on the independence and constitution of the German Confederation.

2. *Murder*.

3. *Arson*, but only when an inhabitant *has perished* or been mutilated, and the result might have been foreseen; when fire is set to several places at once; when several persons have combined together to commit arson; when the criminal has rendered the means of extinguishing the fire useless (cutting the hose of the engines, &c.)

4. *Perjury*, if an *innocent person has suffered death* in consequence.

5. *Robbery*, when the person robbed *dies* in consequence of the injury done by the violence inflicted on him.

Duelling to be punished with imprisonment for various periods, from two months up to twenty years, according to the case—*viz.* from five to twenty years when one is killed, and it was previously agreed to fight till one fell; from three to six years when one falls without such previous agreement; from two months to one year when neither party is dangerously wounded.

Cases of relapse are punished at the discretion of the judge, with, at the most, the double of the legal penalty. In general much scope is left for the discretion of the judge.

Times, April 15th, 1836.

PUNISHMENT OF DEATH.

Published March 25, 1836, Price 6s., the First Volume, 12mo. of
A SELECTION OF ARTICLES FROM THE MORNING HERALD,

WITH NOTES.

“The names of party may have charms for others—we
judge of statesman by their acts alone.”

London: Hatchard & Son, 187, Piccadilly; Smith, Elder, & Co.
65, Cornhill.

We earnestly recommend the perusal of this little work to every Christian philanthropist in England: the highly talented writer who has favoured the Morning Herald newspaper with the materials of the present volume, has nobly followed the career of Beccaria, Romilly and other enlightened characters, who have exposed the vulgar error that the most terrible punishment is the most effectual preventive of crime. The savage nature of our laws with respect to the punishment of death, as compared with the precepts and doctrines of the Saviour of men, has long been the subject of reproach to this country, in the eyes of our continental neighbours, and of sorrow to the thinking part of the community at home.

The author has demonstrated by incontrovertible facts and the most conclusive reasoning, the pernicious operation of the laws as they exist at present, and the absolute necessity of an immediate revision of them, particularly as relates to the punishment of death; a punishment utterly repugnant to the spirit of the Christian religion, abhorrent to the feelings of humanity, morally and politically wrong, and not unfrequently inflicted upon innocent persons. We are quite sure that the public at large will be utterly disappointed if, in the projected revision of the criminal code, the feelings of the country in this respect shall be disregarded, we cannot bring ourselves to believe that the men who have so nobly distinguished themselves by the abolition of the slave trade first, and by the abolition of slavery afterwards, and to whom the country is so deeply indebted for many most essential reforms, can suffer this blot to remain on our national character.

AMELIORATION OF THE CRIMINAL CODE.

“The cordial reception given to Mr. Aglionby’s motion last night in the House of Commons shews that the day of exterminating punishments is fast drawing to a close. The Hon. Gentleman’s motion, indeed, was confined to the single object of putting an end to the intemperate precipitancy of a law which ordains that persons convicted of murder shall die within the next 48 hours—a law which has, not unfrequently occasioned the immolation of an innocent victim, as many of our readers will remember: but the short discussion

which arose upon it furnished an opportunity for communicating some most important information to the house.

Upwards of three years have now elapsed since the legislature abolished the punishment of death for several offences, and both Mr. Hume and Mr. Lennard last night availed themselves of the occasion to prove, from statistical facts, the beneficial effects which have resulted. This they did by reference to abstracts of Parliamentary returns, shewing that a great deal of blood had been shed upon the scaffold, not only uselessly, but with positive injury, as appeared by the consequent increase of the crimes so punished.

Mr. Hume demonstrated that while in three years ending with 1829 no fewer than 42 persons had been put to death in Middlesex, and in three years ending with 1835 only one person had undergone that punishment for the same offences, the substitution of rational and more certain penalties in the latter period had brought with it a diminution in the commitments, the number having fallen from 672 to 649.

On the other hand, Mr. Lennard proved a similar result with regard to the eight circuits of England, where, in the first mentioned period only one execution had been permitted by the judges, and the number of commitments had fallen from 3,950 to 3,643. It is highly satisfactory to observe our anticipations so completely realised. *Morning Herald, April, 29th.*

From the New York Mercury.

The court of Oyer and Terminer was on Tuesday occupied with the trial of a man named Newman, for murder; and when the Jury were being sworn in, more than one half of those persons who were summoned, or at least those who attended, excused themselves from serving, on the ground that they considered it morally wrong to put a man to death for any crime whatever. In the case of the first person who made this observation, the court appointed triers to decide whether his holding such an opinion incapacitated him from serving as a juror in the present case; and the triers having decided in the affirmative, every person who subsequently offered the same excuse was allowed to stand aside, by mutual consent of counsel for the people and the prisoner. So many persons were excused on this account that the ballot box was exhausted before a Jury could be formed, and the sheriff was obliged to procure one talesman to make up the number. The case did not terminate that night.

PROGRESS OF THE GOSPEL IN FRANCE.

We have been interested in the perusal of recent intelligence transmitted to us of the proceedings of the Evangelical Society of Geneva, which we are glad to find is steadily pursuing the important objects it embraces, notwithstanding the difficulties which its labourers still have to encounter.

The following extract is from a letter written by a minister of the Gospel who, after having left the Theological school, was stationed in the centre of a Roman Catholic population :

"Shall I speak," he asks, "of the cause of the Gospel in this country? if so my statement will at once rejoice and grieve you. My flock continues to enjoy the Divine favour, and to be happy in the enjoyment of harmony and love. The good seed which the Lord has caused to be scattered here by his servant—is evidently rising. Almost every where you find a blade of corn which has sprung up in the midst of a vast desert. Five or six worshipping assemblies might be raised here and in the vicinity, but I have not the means, even with the aid of some Christian brethren who are willing to aid me. Besides "wisdom," must be united in us with "harmlessness," according to the command of the Lord, in order not to give needless occasion for alarm. The number of hearers at * * * varies from 15 to 40, but seems to be increasing. At * * * five leagues from here we had last sabbath upwards of a hundred present, but the wicked one interfered, and I was fetched away and brought before the mayor, my papers were examined, and pronounced *exceptionable*. I protested my innocence of any evil design, and my simple, but firm and resolute intention to preach the word of God, reminding the authorities that it would be evil to hinder so good a work, whilst so many wicked things were connived at. Some of the persons about the Mayor, more angry than that officer himself, began to threaten me and to shew me their fists. "Well," said I "here I am, take me and throw me into prison, but you will never shut my mouth, nor fetter my tongue. I shall still preach the gospel, and endeavour, with God's help to promote the welfare of immortal souls. The mayor advised my setting off immediately, at the same time allowing me time till next morning. I returned to the meeting, but we were again disturbed: a soldier entered precipitately, exclaiming, "Off! off!" I rejoined, "Be *you* gone sir, and leave *us* in peace." He began to swear, threw himself into a passion, and raged, but in vain. I held my post, and though he had put his sword to my throat, I should not have feared; the Lord was with me. With a threatening tone of voice he then summoned me to follow him: I minded him not "rather," said I, "stay sir, and listen to the voice of the Gospel," but he withdrew angrily, uttering menacing words against us. I knew what I had to do and the Lord encouraged me. The meeting continued and "the word of the Lord had free course." The Lord reigneth, pray for us. The season of sending the Bible by means of colportage is fast approaching to its close. The greater number of our Bible missionaries are on their way home to follow their respective trades, until, towards the fall of the year the good Providence of God may call them into the field again. Still we rejoice to have a few extracts of letters from these most valuable labourers in the vineyard of the Lord, to present to our readers:

"I have had the gratification," writes one of them, "to meet with a

priest who has encouraged me in the dissemination of the New Testament and Tracts. 'Do not heed,' he said, 'the cries of my brethren, persevere in your work to the utmost; it is nothing but the love of money which keeps them attached to their places.'

"Another Colporteur says, "I have sold fifteen Testaments to a priest, who told me that he intended to give them away gratis. I had a good deal of talk with him and he appeared satisfied."

One of the members of the Committee, mentions the following gratifying result of a personal inspection of some of the stations:

"Having visited the department of Säone and Loire about fifteen months ago, I am the better enabled to form an opinion of the cause, and thanks to God it may be truly said there, that "the poor have the Gospel preached to them." Every thing is upon the simplest scale, but every thing also bears the impress of a work which is advancing.

"Immediately on arriving at Mâcon, I was happy to attend a service at which the Rev. Mr. Zipperlin presides several times a week, and which has been established for the purpose of affording catechetical instruction to persons of every age;—the gross ignorance of the mass of the people, renders such a service eminently necessary; about fifty persons attend. The School at Mâcon is proceeding with the present number of seventeen children, which would no doubt be much more considerable but for the multifarious hindrances raised against it by the R. C. Clergy. At Divine service in the evening, Thursday, about 160 persons attended, notwithstanding the unfavourable state of the weather. The people appeared attentive and devout. The new place of worship is a neat floor, capable of holding 400 hearers. A Bible Society has been formed by the people, and is in active operation. All the members of this little interest, with the exception of only four or five persons, are converts from Catholicism.

"At Tournus there is an increase of hearers from among the poorer classes, and the room is sometimes entirely filled. Mr. Achard the minister observes with joy, that vital religion is gaining ground. The Popish clergy here are very active in devising and employing means of opposition, and in casting reproach upon the professors of the Gospel, in spite of the liberal protection of the authorities, with which Christians are favoured. The School contains 25 children and some adults. Preaching continues at Briançon, although the priests, alarmed by the introduction of the truth, have resumed their work there, after having for a number of years abandoned it.

At Châlons the good cause is advancing fast. I had the gratification of conversing with several of the members of the flock, who appeared to me to be walking humbly, and to be thankful to the Lord, as well as to their foreign benefactors, to whom they are indebted for the introduction of the Gospel among them. A number of mechanics are in the habit of meeting together in the evening

for devotional purposes. A school is much wanted. Efforts are making to disseminate the Scriptures, and two of our Colporteurs are at present at work in the town. There is an increase of hearers at Givry, where from 80 to 100 attend the meeting.

ALGIERS.

"Our accounts from Algiers," the report states, "are of a mixed character. The number of hearers at the place of worship is diminished. It would appear that so long as the preaching was considered merely as a vague religious ceremony, an appendage to that kind of superior civilization by which Protestant Europeans wish to appear distinguished from an African population, Mr. Roussel's pulpit addresses were followed by much larger numbers than now, that the *intrinsic and essential character of the Gospel* has begun to be discerned in his sermons. Questions like the following are asked; "why does Mr. R. always talk of Jesus Christ and our sins? the Gospel was good enough for former times, but why so much of it in our enlightened era?" The authorities too are disposed to discountenance the propagation of Christianity amongst Jews and Arabs. Mr. Albino the School-master has been warned against the continuance of his efforts to spread the Gospel among persons of other religions: he replied, "I will promise to speak to my scholars neither of Catholicism nor of Protestantism, but I *must* speak to them of the Saviour's love, of this I *cannot* be silent. A Jew having received a New Testament and listened to the Christian exhortations by which it had been accompanied, came and asked for farther religious instruction. I referred him to the Rev Mr. R. who gladly consented to receive him. This man now professes Christianity, attends preaching, and brings with him as many of his former brethren as he can. Mr. Roussel, and Mr. Albino are receiving instruction in the Moorrish tongue, and the Mahomedan native whom they employ is thus, almost imperceptibly, carried through a course of Biblical theology, the Scriptures being the book from which they learn. He appears to feel interested in the work.

"May the Lord Jesus himself become his Teacher, and give increase and efficacy to our work, and to the work of all His servants, that the glorious day may appear when "all shall know Him, whether Jew, Greek or Barbarian, bond or free!"

STOCKHOLM.

We mentioned at p. 206 that an awakening in the field of Gospel labour had taken place at Stockholm; and this intelligence is confirmed by a letter dated March 3rd, 1836, addressed to the Committee of the British and Foreign Bible Society, by a clergyman named Scott, who mentions, that having just received some interesting returns from the diocese of Skara, he hastens to communicate

some particulars respecting a grant of 518 Bibles, and 727 Testaments, distributed among thirty-one parishes. Detailed accounts of the general state of religious feeling, the manner in which the Bibles and Testaments were received, and the necessity and desire still unsupplied, had been sent in. "These holy books," they state, "had every where been received with the liveliest expressions of joy and gratitude; and every where requests had been made, in many cases most urgently, for copies. The number of households yet destitute, and anxiously desiring a supply, is at least three fold the number of copies now distributed: and great will be the disappointment if a farther grant is not made." Pastor W——writes,

"As regards their desire to obtain the Holy Scriptures, it may be enough to state, that in one single day I disposed of the Bibles and Testaments sent me. Many borrowed money to purchase a book lest the opportunity should be lost." Farther particulars speak decidedly as to the estimation in which the Divine Records were held in this parish, and many were the tributes of praise offered to Almighty God for putting it into the hearts of his servants to send this treasure even to the darkest and least distinguished cottages of the poor. Two hundred households are yet without any Bible."

Pastor T. after mentioning the distribution of Bibles and Testaments sent to him by the British and Foreign Bible Society, observes, "I rejoice to say that the above-named Society's praiseworthy exertions here, have drawn forth the most hearty expressions of thankfulness from eighty-five families in this parish. Scarcely eight days elapsed between the intimation that Bibles and Testaments could be obtained, and the issuing of the last copy. It is difficult to speak decidedly regarding the religious state of a mass of people, all professing to belong to Christ; yet not a few evidence a desire after the sacred Scriptures, and there the interesting family devotion is yet maintained, where they are read and contemplated with holy joy; a quiet and orderly conversation, in the various relations of life, testifies in their favour."

EXTRACT OF A LETTER FROM BERLIN.

Dated April 5th, 1836.

"Mr. — let me read a letter he received from a Protestant Minister in Hungary, who described the state of about 30,000 inhabitants of that country as most deplorable. He mentioned that when he first went there, in no school, nor house was a Bible to be found. The young people were entirely ignorant of it, and the old were quite indifferent on the subject of religion. But this good minister of the Gospel began his instructions with the youth and thus the old people were taught by their children. The distribution of tracts afterwards proved a great blessing; quite a new life is sprung up among them, they are convinced of their sinfulness and ignorance, and feel a hunger and thirst for Christian instruction.

"Those pious soldiers who distribute tracts here, I personally know, at least three of them. The one is Serjeant of the Guard, and two are musicians in the same regiment, they formerly used to play in dancing rooms, but while the music was going forward and the gay people were dancing, they heard the overpowering voice of conscience within, reminding them of the sinfulness of their lives. Now they have given up their hearts to the Lord, and meet on Sabbath days in the company of their fellow brethren to praise the Lord their Redeemer, and it is their ardent desire that all the world might love Him."

TEMPERANCE.

A spirited "Address to Ministers and Professors of Religion in Jamaica," on the subject of Temperance, has lately appeared in the "Jamaica Watchman," and affords an encouraging hope that the important cause it so zealously advocates, has some firm and able supporters in this portion of our Colonies.

There are eleven signatures to this energetic appeal, from which we make the following extracts.

"While the heart of every good man is rejoiced at the numerous means now in operation for ameliorating the miseries of our fellow-men, the actual opposition which those means meet with, and the comparatively little fruit which crowns the labours of those who are actively engaged in putting them into operation, have a tendency to grieve his mind, and to make him weep in secret over the resistance which unhappy man offers to his own welfare.

"Among the various agents of evil to man, *distilled liquors* occupy a conspicuous place. It is no longer a doubtful question, whether the common use of them does most good or most evil. Wherever this fearful desolator has appeared, it has proclaimed its presence by scattering among its victims poverty and crime, disease and death.

"All unite in condemning drunkenness, but very few appear to consider, that it is from the ranks of *moderate* drinkers that every drunkard is sent forth. Upon the head of every *moderate drinker* rests the heavy guilt of promoting drunkenness.

There is *one only remedy* yet discovered; it is at once *simple, comprehensive, and infallible*, and is expressed in one word, and that word is ABSTAIN. This has been tried, approved, and powerfully recommended by tens of thousands, it has brought happiness to families where there was misery—it has cleared the path of the messengers of salvation—revived religion, and elevated the standard of morals among its professors. Among members of Temperance Societies, we see many of the brightest ornaments of the human race—men of the highest attainments in science, arts, in morals, and in religion. In the United States alone *five thousand* ministers of the Gospel, *six thousand* Christian churches, and *eleven great Temperance conventions*, containing some thousands of representatives of all re-

ligious denominations and political views, have set the noble example of testifying against an evil which has allured millions to the doom of the drunkard.

The eyes of the civilized world are on us, watching the result of the great act of the British Legislature, in raising all under its government to equal privileges: and shall we be careless in the matter. The measures of other governments will be much influenced by the effects produced by this experiment of philanthropic policy; and shall we refuse to assist in removing obstacles out of the way of such moral and religious means as may be applied to secure a happy result?"

EDUCATION IN THE WEST INDIES.

"Lord Sligo, in proroguing the Assembly, enumerated several measures which he had brought under its notice, but respecting which the House had taken no steps. Among these will be found the proposition for establishing schools for the instruction of the younger branches of our population. For this purpose we know that £20,000 was voted by Parliament. The like sum was also raised under the King's letter, and is placed at the disposal of the Society for the Religious Instruction of the Negroes in the West Indies. Towards making a portion of the grant first alluded to available in this island, nothing has been done by the Assembly. Something however is to be done by the Council, provided the unreasonable jealousy of the former does not prevent it.

The Bishop is moving in the matter. The Agent of the Mico Charity is rapidly pushing forward in his labour of love, and we trust the various Religious Societies in the island, will speedily avail themselves of the assistance which the grant holds out to them in their endeavours to instruct the great mass of our population. Private individuals too, may be of essential service in forwarding the benevolent intentions of the Government and people of England. It is only necessary to raise one half the probable expense of the school by voluntary contributions, and Government, out of the grant alluded to, will supply the remainder. We trust soon to hear of the establishment of schools in every part of the island. The Rev. Mr. Phillippo, of Spanish Town, the long tried and veteran advocate for religious education, has shewn what may be done by means of patient perseverance. The Mico Charity School, in this city, is proceeding admirably. Indeed it has been found necessary to refuse admittance to some of the applicants, in consequence of the crowded condition of the Institution."—*Jamaica Watchman*.

In the training of Teachers and the supply of School materials, the British and Foreign School Society has been able, notwithstanding its limited means, to co-operate extensively in the instruction of the apprenticed Negroes, and by private letters received from E. Wallbridge, the Superintendent of the first Normal School, Jamaica, it

appears that though they had only commenced operations in a temporary building yet that a large number of children had been received for the day schools, and 200 Adults for an evening school.

Since writing the above we have been favoured with farther communications relative to the progress of Education in Jamaica, through the medium of our kind friend Mary Dudley, who has favoured us with the following intelligence from the pen of J.M. Philippo, whose letter was dated February 13th.

"Your last kind letter duly arrived by last packet, and a few days ago we were put in possession of the box of fancy and useful articles intended for the bazaar at the opening of the Metropolitan School, and directed to the Marchioness of Sligo. I lost no time in forwarding it to her Ladyship, and a few days afterwards I received a request from his Excellency the Governor, to be in attendance at the Government House.

"They asked me several questions relative to the projected bazaar and the School—expressed themselves highly gratified with the confidence the Ladies had placed in them in forwarding the articles to their care, and promised to do every thing in their power to promote the interests of the School. Her Ladyship at the same time promising on the part of herself and daughters to go immediately to work in order to add to the supply. During our interview the subject of Schools was especially discussed, and his Lordship reiterated his firm conviction that the universal establishment of Schools for the scriptural education of the lower classes, in conjunction with other means employed by the Missionaries, is the only way, by the blessing of God, to avert all the evils apprehended by a future state of entire freedom, and to promote that harmony and good will among all classes of society which is so necessary to the peace and prosperity of the country.

"I have the happiness to say that the Girls' School-room is now both finished and occupied—they took possession on Monday last, the 13th inst., and every thing is proceeding well. The boys' apartment, however, is not yet completed; and as it is thought desirable to postpone the grand opening until the whole interior of the building is perfected, a period of six weeks or more is before us.

"The Peckham Commemorative Adult School *more* than answers the expectation I cherished of it on its first establishment, I refer especially to the progress that has been made by the pupils. Of the number that first entered it (between 50 and 60 males and females) nearly all can now read the New Testament, and have made such proficiency in writing, as affords the most encouraging proofs that the labours and benevolence of your Society, have in no wise lost their reward.

"There are two or three instances of acquirement on the part of individuals as the effect of advantages resulting from this Institution which are of a peculiarly gratifying description. The persons are apprentices, and I believe on entering the school did not understand a letter of the alphabet. They can now both read and write so intelli-

gibly, and their general character and conduct are so much improved since their attendance at the school, that their Masters have advanced them to situations of considerable trust and responsibility in the management of their commercial and domestic affairs, whilst such is the opinion entertained of their qualifications, both as to piety and talent, by a minister in the town, that he has gladly availed himself of the offer of their services as teachers in his Sabbath School. Independently of the advantages which have directly resulted from the establishment of this Institution, there is one which I must not omit to name intimately connected with it—a result which may be ultimately more efficacious in the instruction of the Adult population than the exclusive operation of the primary cause—I allude to the demand it has created on the part of Adults, both in town and country for instruction in their own domiciles, by boys and girls from our Normal School after the labours of the day. It is on this latter account, perhaps, that we have so comparatively small a number of scholars in our Institution. But if the simple circumstance of its existence in connexion with similar establishments, tends so powerfully to the diffusion of knowledge among the Adult classes, the object of the Peckham Negro's Friend Society in the establishment of their Commemorative Adult School in Spanish Town, is abundantly obtained."

LIBERATED APPRENTICES.

"We understand that *one hundred and five* apprenticed labourers on Cambridge Estate, in the parish of St. James, the property of P. A. Scarlett Esq. were, on Monday last, the 7th inst. declared absolutely free under the Registry Act, the same not having been registered in 1832.

The scene, our correspondent informs us, was a most interesting one. The negroes were called up on the occasion, and addressed at some length by Mr. Special Justice Façey, who pointed out to them the change in their condition, and impressed upon them the necessity of setting forth a good example, and shewing, by their diligent conduct and good behaviour, how worthy they were of the boon of freedom. The sight was truly affecting. The old men and women, with tears of joy and gratitude coursing down their care worn cheeks thanked God, their King, their Governor, and Magistrate, for the joyful intelligence. They cheered, and drew the Magistrate, in the exuberance of their joy, from one side of the road to the other. It will be extremely gratifying to our readers to know that these people, with *two* exceptions, remain on the property, and have agreed to labour for their late master for four days each week in return for their houses, grounds, clothes, medicines, &c. The two dissentients claimed the same allowances and privileges as are given to the European immigrants, viz. a house to live in, land to cultivate, beef, potatoes, rice, and money every week. This of course was refused, and they left the property. This is one of the

numerous benefits likely to result from the importation of immigrants. The negroes begin to consider, and very properly, that their labour is as valuable as that of immigrants, and they will demand the same remuneration for it. We should like to know what reply can be made to their demand.—If the negro, in the same field, perform the same quantity of work as the white man, what satisfactory reason can be given why he should not receive the same recompense? Will it be said that the one ought to receive more than the other because his colour is different? We think not. The demand and departure of the two persons alluded to from Cambridge, ought to teach the proprietary a wholesome lesson! It will be necessary to ascertain two important facts: 1st—Whether estates can afford to pay their labourers in the manner that the immigrants are being paid, and next, whether they can carry on their cultivation without negro labourers. If they cannot do one of these, then the impolicy of introducing immigrants on plantations, must appear evident.—*Jamaica Watchman*.

BAHAMAS.

“We mentioned some time ago that a coloured person, a native of the Bahamas, had been kidnapped and sold into slavery in the Floridas by the “*liberty and equality*” men of that state. Since then the Lieutenant Governor has taken up the matter, and the Yankee land-pirates have been constrained to liberate his Britannic Majesty’s subject, whom they had thought proper to sell into slavery, agreeably to the infamous law of their State. The following is a message sent down to the Assembly by the Executive on this subject:—

“Information having reached me in the month of July last, that an inhabitant of the colony, named William Forster, who had proceeded from hence to the coast of Florida, had been condemned and sold under the application of the law of that state; I judged it advisable to promulgate the law in question, as a warning to those who might ignorantly expose themselves to such consequences; I reported the circumstance to the Secretary of State for the Colonies, and I also addressed his Majesty’s Minister at Washington with the object of obtaining the liberation of William Forster from captivity; I lay before you a copy of my despatch and of the answer which I have received from Lord Glenelg: I have since received a letter from the British minister at Washington, who had entered into communication with the Governor of the United States, on the subject of the desire of his Majesty’s Government. Further proceedings in the case are now rendered unnecessary, by the liberation of William Forster, and his return to this place, but it will be satisfactory to you to be apprized of the circumstances under which the freedom of an inhabitant of the colony has been restored.”—*Jamaica Watchman*.

HAYTI.

A free entrance has been obtained for the Scriptures into Hayti, the President readily admitting them into the Schools and among the military, 200 Bibles and 3000 Testaments have been sent for the purpose by the British and Foreign Bible Society.

WESTERN AFRICA.

The Missionary Reports from Sierra Leone are of a cheering character. The schools at Kiskey seem flourishing. Several of the Sunday school teachers were formerly scholars in the same school, and are constant in their attendance, and diligent in their classes. The scholars are also diligent and regular in their attendance. A favourable account is given of the skill and industry of the elder girls in needlework, many of the children have made tolerable progress in reading, writing and arithmetic, and are useful as monitors of classes; their conduct also on the whole is good.

There has been a revival of Missionary labours at Wellington, after a suspension of two years: interesting effects have been produced by the re-establishment of schools at that station, and the setting on foot again of several operations of the Society, was matter of great joy to many in the village.

The first day of commencing the day school, 157 children were admitted; and in a few days this number increased to 220; the average attendance during the succeeding two months was 170.

"On the 26th of July," E. Collins writes, "we proposed commencing a Sunday-school for Adults and Apprentices; but so considerable was the anxiety manifested on the occasion, and so great was the number of both sexes, and of all ages that flocked for admission, that it quite overwhelmed us; and for me to attempt, with only two native schoolmasters to assist me, to form this varied and undisciplined mass of pupils to any thing like order, was quite out of the question. Under these circumstances it seemed advisable to appoint the Sunday-school exclusively for Apprentices, and for the few married women to attend: for those men who were desirous of learning to read, and whose time was at their own disposal, I promised the advantage of the week-day evening school. These arrangements gave general satisfaction. On the following Sunday we had the pleasure of admitting 91 Apprentices to the Sunday-school: and the numbers have continued to increase each successive Sunday. We have now received 198 Apprentices, and 60 married women; the average attendance is 212."

Although the Missionaries in this arduous portion of service have to encounter difficulties, and meet with some discouragements, yet they state that it is not from mere hopes, but from facts, that they say that the Lord is prospering their labours, and they have reason, to believe that the field there will ripen for a rich harvest.

EXPLORING EXPEDITION INTO CENTRAL AFRICA.

This expedition under Dr. Smith, was accompanied from Lattakoo, we are informed, by Mr. Moffatt, by whose letter, dated Sept. 17th, 1835, it appears that the chief Mosolekatsi was much pleased with his visitors, and promised Dr. Smith every assistance which he might require in the prosecution of his object. After remaining several days, and experiencing much kindness, the expedition proceeded in a south east direction, Mosolekatsi seemed much pleased when apprized that Missionaries were expected to come and settle with him, and said there was room enough in his country for twenty Missionaries.

The mission to the Matabele promises to be most important and interesting. The country is mountainous and beautiful, the climate fine, the soil exceedingly deep, rich and fertile, and the fountains are large, numerous and permanent; sending forth delightful streams of excellent water, all running nearly eastward. Rains are also abundant, causing a profusion of millet, Indian corn, pumpkins, kidney beans, &c. grown without irrigation. Though the population has been reduced by an epidemic which appeared among them last year, it is yet very considerable, especially in the Baharutse and Bananghatse countries. There are fourteen towns and villages in the immediate neighbourhood of Mosega, and the cultivation of the ground is carried to a great extent.

SOUTH AFRICA.

It is encouraging to notice that the communications from the Missionaries in South Africa afford a pleasing proof that though many of the inhabitants have deeply suffered from the scourge of war, the blessings of the gospel of peace have been manifested in various quarters; "thus" our report says, "we greatly rejoice to state that the general tenour of our accounts from Caffraria, is highly encouraging.

There is good reason to hope that the missions in that country will be resumed, with encouraging facilities and prospects of success; and that *the things which have happened will fall out rather unto the furtherance of the Gospel.*"

W. J Davis, after noticing the desolation that had taken place in a fine tract of country belonging to the tribe of Amatembu, where he had formerly laboured, and through which he was passing, observes, "On arriving at the station, (Clarkbury) I saw one of our school-girls; and on enquiring after the rest, she informed me that they had all taken care of their books, and of the frocks kindly sent them from England, and were anxiously waiting the return of the Missionary and Schoolmaster, together with Mr. Davis, that they may again be taught to read and sew.

"Every thing connected with the Mission-house and garden, we found just in the state in which we left it; the greatest care had been

taken of the whole. The fence of the mission garden had been repaired, and a fence of bushes placed round the window of the mission house, to prevent cattle from breaking the glass as they passed. On entering the house, we found every thing with respect to cooking utensils, crockery ware, and household furniture, just as we left them in May last; and notwithstanding that the people around the station were suffering much from hunger, a quantity of Indian corn which we left behind us was still untouched, and proved to us a Providential supply of food, as our stock of provisions was but scanty.

"I could not refrain from shedding tears of gratitude when I beheld all this, and the language of my heart was, "with this people I can live and die." I was rejoiced to see those whom I had formerly known, flocking round me to welcome me on my return: and felt it no small privilege to again bow my knees to my God and Father, on that spot where I and my family had so often surrounded the family altar."

RAVAGES BY THE GRAIN FLY IN NORTH AMERICA.

A small reddish fly is seen hovering over the wheat fields in immense numbers while the wheat is in blossom, it has been observed to light upon the kernel or bud, to ascend it, and then descending in the inner side to deposit its eggs between the stalk and the kernel, from this egg the worm is generated, which entirely consumes the grain while in the milk, leaving nothing but the husk in which are found several small yellow worms about an eighth of an inch in length; the continuance of the fly upon the grain is thought not to exceed three or four days, and they are seen in great numbers at night. Henry Coleman of Meadowbanks, state of New York, in a communication published in the "Friend" newspaper, states that he has known cases in which the destruction has been so complete that a whole field has been mowed and sold for litter, and in a recent excursion up the valley of Connecticut he heard complaints every where, and saw hundreds of acres so destroyed that the crop would scarcely pay for reaping; the progress of the insect has been about forty miles a year. Henry Coleman announces, as an important discovery, that the mischief has been completely obviated by the application of fine slackened lime to the wheat just at the time of its heading out and flowering, at the rate of about a peck to the acre, but it is essential that the operation should be performed while the wheat is wet, or the dew on, a gentle breeze of wind would powerfully assist the application; a machine of tin has been so contrived that the fine powdered lime may be driven out of a great number of holes after the manner of a dredging box; of two fields of grain equally exposed to the insect one was limed the other not, that which was not limed was nearly destroyed while that which was limed was saved.

Since the first publication of "Colonies at Home" in the year 1828, the plans therein recommended, have rapidly spread throughout the country, and their adoption has been attended with the most beneficial results; cheap publications under the name of the "Labourers' Friend Society" are issued monthly, containing many useful hints and notices; and an agent in connexion with the Society, is now travelling in different parts of the United Kingdom, to encourage the appropriation of land to the poor. The following is an account of the working of the system in the parish of Bearsted.

"In the autumn of 1834 it was believed in this parish, that in the correction of abuses which existed in the administration of the poor laws by the new Amendment Bill, the sober and industrious labourers, who could not procure constant employment, might probably be straitened in their circumstances by the working of the new Bill. To meet these difficulties, should they occur, it was decided by some of the parochial authorities to try the allotment system. For this purpose it was made known to the labourers that such of them as were desirous of having a portion of land (if it could be procured) should give their names, by a certain period, to the assistant overseer. Seventeen gave in their names accordingly. A Committee, consisting of two of the parish officers and an inhabitant householder, was then formed to endeavour to carry the plan into execution. Application was made to some of the landowners for land, who, much to their honour, promptly acquiesced in the measure, and the land required was obtained. The next step was to allot it in portions of one quarter of an acre each. Rules and regulations were then drawn up—the men assembled—lots drawn by them for the different portions—the rules signed, and possession given. Out of the above allotments, (seventeen in number,) sixteen succeeded to the satisfaction of all parties concerned. At Michaelmas, 1835, the rents were paid—the men thankful, and desirous of not only continuing their holdings, but of obtaining an extension of land if possible. The Committee, believing from actual experience that the allotments had been beneficial, applied to a noble Lord for an extension of land; who, although a very small proprietor in the parish, granted their request in the most handsome and liberal manner—giving up to the Committee a field containing upwards of three and a half acres of most excellent land. This enabled the Committee to enlarge the allotments, in some instances, from one quarter to half an acre; and the Committee hope that, in the following year a further extension may take place, being convinced that to the sober and industrious labourers the best results may be expected. Hitherto the system has been confined to men belonging to the parish; but the Committee hope to be able to extend it to all *resident* labourers in the parish, whether belonging to it or not."

THE LINDFIELD REPORTER,

OR

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PART II.

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RELIGIOUS INTELLIGENCE FROM PRUSSIA.

We have lately received some interesting particulars of the progress and operations of the Central Prussian Bible Society, which held its twenty first Anniversary at Berlin, the 21st October, 1835. From the 1st of January to the 1st of October, its issues were 8,245 Bibles and 375 Testaments, making a total since its formation in 1814, of 160,909 Bibles, and 56,738 Testaments. It is encouraging to find, from a comparison of the present state of religion in that city with what it was when this Society was founded, that vital Christianity seems materially gaining ground, and is exerting an influence over the public mind, which is manifested by the infidel philosophy of the age yielding to Divine Truth, the leaven of which seems spreading more and more. New Associations have been formed, and there are now fifty six Auxiliaries connected with the Society, some of which have an extensive field of labour and appear to be diligent in the cultivation of the soil.

In the speech of a minister from Berlin named Kuntze, at the Anniversary Meeting of the British and Foreign Bible Society, he observes, "The Bible Society in Prussia has had great revivals in the last year. There had been for a little time a decline; but the claims upon the Prussian Bible Society coming from all parts more and more, they were excited in a greater degree to raise their funds; and so they sent throughout the different cities, to ask that more might come to help them. In one of our towns, the Committee of the Bible Society went to ask from house to house; and it was cheering, that, with the exception of about five who have not hitherto taken a part in spreading the bible, they all agreed to give their annual contributions, that the poor might receive the bible without any pay. There have been also a great many Associations newly formed: among others, one has been formed by a few soldiers; who, seeing that a great many of the poor people had no bibles, came together, once a month, and prayed that the bible might be given to those who were deficient of it; and they collected among themselves small sums, and bought bibles and gave them away; and they increased so much, that now, when they come together every month, they collect money, and distribute at least 100 Bibles every month."

The communications from the Halle Auxiliary indicate peculiar care on the part of its members in supplying all within their sphere of action with a copy of the Holy Scriptures, each child in the

numerous schools of that city being furnished with a Bible as soon as it requires one.

The accounts from several of the Auxiliaries are very satisfactory and encouraging, giving cheering manifestations that the blessing of the Lord is on the work, and that many pious readers of the Sacred Volume, are led by the Spirit of God to follow after the things which make for peace, and to come unto the Father by his beloved Son, of whom the Scriptures testify that He is "the Way the Truth and the Life."

Some of the poorer class, in various parts, have travelled many miles with their small earnings, and made considerable sacrifices, in order to purchase a Bible. At Elberfeld some striking instances of this kind occurred: a correspondent writes, that "one poor man with a large family and little work was so earnest to procure a Bible, that he saved eight silver groschen, and travelled between twenty and thirty miles, to make earnest application for this treasure, expressing a strong desire to bring up his children in the fear of the Lord: and though, he said, he was often obliged with his family, to eat potatoes alone, without butter or salt, he gave thanks to God for this gift, and was content. He received a Bible with the most heartfelt expressions of gratitude."

Dr. Pinkerton particularly notices the zeal of Christian friends, in this part of Germany, and in his communication to the British and Foreign Bible Society, says:—

"I have been the more particular respecting the operations of the Elberfeld Committee, because their Society is one of the best conducted and most active in Germany. Otherwiël, Weipper valley, with its 60,000 inhabitants continues to enjoy distinguished blessings. Here we find an extensively spread leaven of genuine piety, united with great industry and worldly prosperity. Their Missionary Society is liberally supported: its income last year was about £2000. They have planted five Missionary Stations in South Africa; and undertaken one to the island of Borneo: they have built a mission house in the midst of their beautiful valley, which cost them 15,000 dollars; and they have 15 young men in it, training for Missionary labours among the heathen."

Another correspondent mentions that at W.— he was not a little rejoiced to find a company of about twenty who were in the practice of assembling together in order to become acquainted with the sacred truths of Holy Writ, and it was delightful to him in going about the streets of an evening, to hear the voice of thanksgiving and hymns of praise in those places where there had formerly been only tales of misery recounted, or the noise of drinking and gambling. This awakening is not confined to W— but extends to the surrounding country. Persons come a considerable distance anxiously inquiring after this precious boon, which they receive with tears of gratitude, praying that the donors might be blessed both in time and eternity. Many are seeking the pearl of great price, and acknowledge Christ

as the foundation and corner stone of our faith, our wisdom and righteousness.

RELIGIOUS TRACT SOCIETY AT BERLIN.

This Society continues actively engaged in the circulation of religious publications, not only in the Prussian States, but in other countries, being enabled through the liberality of the Religious Tract Society in London, and that in New York, to send a grant of tracts to Hungary, Poland, and Bohemia, the latter end of last year. In the course of the year supplies had also been furnished to Missionaries in other parts of Europe, in Asia, Africa, and to the North American Indians. One poor woman amongst the Cherokee Indians, was so delighted with a Bible she had received from a Missionary, that she begged he would not forget to tell the good people at New York that her heart was full of love and gratitude for this gift. "Tell them," she continued, "that I have not words to express how joyful and thankful we all are, and that we daily offer up our prayers for them."

"This woman" adds the Missionary, "is an example of the rich grace of God: the first sensible impression upon her mind was through the reading of the Holy Scriptures, which had been translated into her own language, and she was led, as we humbly trust, to an earnest seeking after Christ and to a real change of heart."

Her example and entreaties, united to her prayers, appear to have had much influence on those around her, and not long after her awakening, thirteen other persons followed the same course. She is a poor widow, weakly in health, but growing stronger in grace. She is a faithful member of the Church, watching over the best interests of her people, and by her instructions and her prayers endeavouring to lead them to Christ.

The believing Cherokees in Georgia appear to have been exposed to many vicissitudes, but to have been enabled to maintain their confidence in the Lord.

COLPORTEURS' SOCIETY AT BASLE.

We have just perused with much interest, a report of this Society, given in the "Neueste Nachrichten" for March, from which we extract the following information.

"Frederick Schmidt, a shoemaker from the circle of the Rhine, is a devoted labourer in this cause. He travelled to Baden to circulate Bibles and Testaments among the poor and rich, who assemble every year at this Bethesda, but with all his exertions he could not succeed in his object there, and therefore returned.

The next season, which is in Autumn, at the conclusion of the harvest, Schmidt took fresh courage, and resumed his post, obeying the commands of our Lord, the true Shepherd of his flock, and carrying his

precious wares into Alsace. He laboured some months with good success in the populous district of Colmar and its vicinity. The Committee much regretted this dear devoted friend being alone in so extensive a sphere of action, remembering that our Lord sent forth his disciples two and two; they anxiously looked round for a faithful friend and fellow-labourer, and at length at the end of January 1835, he was joined by a dear brother from Wurtemberg, named John M. Wiech, a young linen-weaver of 24 years of age, then residing in Alsace. These Christian brothers went forth hand in hand to the work; they experienced many trials of faith and patience, and went through evil report and good report, yet following the example of their blessed Master, being reviled, they reviled not again, and their meekness and gentleness often changed the tone of threatening displeasure into that of kindness.

Though they were thus assailed by some with abusive language, yet others appeared to have their rest shaken, and said, "Our old Pastor considered these books good, the next after him disapproved of them, the present leaves us to ourselves, what are we to believe?" Some of those who had been uncivil, afterwards came round our dear brothers, and being won by their mild and instructive conversation, purchased some books of them. Their general experience however was this, the rich were satisfied, and had no need of Bibles—the poor were not so, and gathered their spare pence together to purchase a New Testament. Many borrowed the money in different places for this object, and brought it with joy. Our friends remark that on holidays they universally found from the rich man to the beggar, money enough to spend in eating and drinking, playing, and serving the devil. On such holidays, our two brethren often took a difficult and dangerous stand in the midst of the tumultuous crowd, and even in such places, in this oppressive atmosphere, Schmidt and Wiech found many sincerely seeking after a Saviour, many who truly desired spiritual liberty—yes—many who were sincerely hungering after heavenly bread. Those who possessed a Bible, knew its value, and where it was unknown, it was purchased with earnest solicitude to receive instruction. Some exclaimed they had long wished for this book but had sought for it in vain—"This is the book of Truth," they said, "it ought to be in every school, in every house; every family ought to have one." "This book," said another "you ought to have and read to your children," and as our brothers read to them different passages of the Sacred Volume, they stopped their employment, or their eating, and listened with tears. "We never heard this before," said they "O come again to us soon."

In Schlettstadt, Schmidt and Wiech ventured into a manufactory with their merchandise. The manufacturer, a Roman Catholic, received them in a friendly manner, and purchased a trifle from them, as he already possessed a Lutheran Bible in which he was accustomed to read. He then spoke to his workmen, telling them they ought each to have a New Testament; and as he saw many of them actually purchasing

one, he was so much pleased that he said would advance the money to any who desired it for this purpose.

In Herbeheim, a Catholic district, the pastor has for ten years had the New Testament introduced into the schools. His successor endeavoured to banish it, but he could not succeed in all of them. Two men, like the believers at Berea, of whom we read in the Acts of the Apostles, examined whether the doctrines they were taught were in accordance with the Holy Scriptures, searching daily whether those things were so. The result of their inquiry was a conviction that they were in error and had been led to wells without water. A separation from their own Church accordingly took place, they sought an acquaintance with a Christian community in the country, and were refreshed and strengthened amongst its members. These two men received our labourers with much joy, and, with their families, listened with attention to their instructions."

The journal of our friends extends to the first week in May. Cheerfully and faithfully have they, with the help of God, pursued their work. In the course of eight months they have circulated mostly in Catholic districts from Mulhausen to Colmar, and from Colmar to Strasburg, 53 Bibles and 534 Testaments. They have also circulated 600 Tracts.

PROCEEDINGS OF RELIGIOUS SOCIETIES IN FRANCE.

From the Reports of different Societies, and from information received through private channels, we learn that great attempts are making on all sides to promote the cause of the Redeemer in France. The correspondence of our excellent friends the Courtois of Toulouse, continues of a deeply interesting character. These excellent and zealous young men are watching every opportunity of bringing the Scriptures into circulation, by their own personal exertions, as well as by means of colporteurs. One of them in the course of the past year made a visit to the Pyrennees, and succeeded in arranging for the introduction of several New Testaments into Spain. Two of their colporteurs stationed at Perpignan, have also been very successful in the sale of the Spanish as well as the French Scriptures. Their path is however at times beset with difficulties, and as the Report of the Bible Society observes, "The letters of our valuable correspondents shew that they have to carry on their labours of Christian charity in the face of much opposition and discouragement. In one instance they have been compelled to suspend their efforts in the prisons, and in many have found themselves exposed to much contumely and reproach: still they are bent on fresh projects of mission and by the goodness of God they are sustained in their course. They have drawn largely on the Society during the year for supplies of the Scriptures in various languages, and to no quarter have your Committee had greater pleasure and satisfaction in making grants."

Many Roman Catholics in Toulouse have embraced the Protestant

faith. Three Protestant Communities are established in the suburbs, and there is also a chapel attached to the Military Hospital which the soldiers are left at liberty to attend; about ninety, mostly Roman Catholics, avail themselves of the privilege, and go to hear an evangelical minister, who is requested to visit those patients who are unable to be present at the service.

The French and Foreign Bible Society, though it has come so lately into the field, shows itself possessed of considerable strength and energy. In this, its third year, it has issued 4, 093 Bibles, and 12, 716 Testaments. The labours of the Committee are carried forward with zeal and activity; and they remark, that "the hour of rest and repose has not yet struck for the servants of the Lord; on the contrary, now is the time when they are required to display increased energy and perseverance."

A colporteur, who was recently dispatched by an Evangelical Society into a Department of the South, was anxious to ascertain what effect his large distributions of the Scriptures two years before had produced, and he found that, in many houses the New Testament had been carefully preserved, and was read with benefit by many, who frequently consulted it in order to ascertain whether what they heard preached was consonant with the truth or not.

The Evangelical Society of France has sold, by means of its colporteurs, during the year ending the 31st of March 1836, 9054 copies of the Scriptures.

The Ladies Society at Nismes, in connexion with the French and Foreign Bible Society, has in the course of the year circulated 25 Bibles and 155 New Testaments; and transmitted 100 francs to the Parent Society at Paris.

Other Societies in France manifest zeal in promoting works of Christian benevolence. The circulation of Religious Tracts has in many instances been attended with benefit; but there is a general lamentation over the want of labourers in different departments of usefulness.

HAVRE.

"The Evangelical Society of Havre held its first General Meeting the 12th of June 1835. Pastor Panchaud gave some interesting information relative to the labours of the Society. Public worship is diligently attended by a numerous congregation; several persons have given undeniable evidence of the influence of religion upon their minds; some hundred copies of Bibles, Testaments, and hymn books have been sold; a library for religious publications has been established, and a Sunday School opened. Farther useful undertakings are now under consideration, and the result of this Society's labours show how much may be effected by those who are truly interested in the spiritual welfare of their fellow-creatures.

SWEDEN.

The religious intelligence from this country continues of a cheering character. The Missionary Society, lately established at Stockholm, is proceeding under the most favourable auspices, and the Bible Society is zealously carrying on its operations.

SOUTH AFRICA.

“At the Anniversary of the Cape Town Auxiliary, held on the 20th of January, the Rev. Robert Nesbit of the Scottish Missionary Society, on a visit from India, was present, and gave the following satisfactory testimony to the

STATE OF THE MISSIONS.

“As I have lately visited most of the stations referred to in the Report, and have myself seen what has been reported; you will give me credit when I say that my own gratitude and satisfaction are of a peculiarly pleasing kind.

I have visited the stations and institutions at Tulbagh, Zuurbraak (Caledon institution,) Pacaltsdorp, Hankey, Port Elizabeth, Bethelsdorp, Uitenhage, Theopolis, Grahamstown, and Graaff Reinet. I have particularly inspected the various operations carried on at these places, and have seen the practical effects of them. I have mingled freely with the people, and have conversed with them, and preached to them, chiefly through the medium of an interpreter; and I must say that the missionary success which I have witnessed far surpasses any thing that I have seen in other lands.

Never had I greater pleasure than in addressing congregations of Hottentots. The people listened with so much stillness and attention, that I could not help feeling myself in the most interesting situation in which I could be placed. I realized, accordingly, the spirit of my office much more powerfully among them, than ever I did among men of any other class or nation; and this I attribute to the full sympathy which the pious individuals among them, felt in connexion with what I said, and to the fervent prayers which they offered up in my behalf. Of their sympathy I was made aware by their requesting the resident Missionary, at more stations than one, that I might be invited to preach the same or similar words to them again: on one occasion the request was conveyed in a letter written by one of themselves, in which remarks were made on what they had heard, and scriptures quoted in reference to it, which shewed that they fully understood it. The communication shewed, indeed, that limiting their literature to the bible, the people had a literary taste both genuine and keen; and not only felt the truths of religion but were able to reason and write on them too.” Mr. Nesbit proceeded to a

VINDICATION OF THE HOTTENTOTS BY THE SUCCESS OF THE
KAT-RIVER SETTLEMENT.

"One great regret I have, that I could not even visit the site of Kat-River Settlement. That Settlement you have heard has been destroyed; and although it is painful, in present circumstances, to think or to speak of its past prosperity, it involves a present value which cannot be counted, and which future time can never destroy or diminish. It embodies a moral truth, and teaches a moral lesson, of infinitely greater importance than all the settlements in the colony."

After adverting to the aspersions against the Hottentot character, which R. Nesbit considers apply generally to the unregenerate heart of man, he speaks of what Christians ought to have done to promote the reformation of this oppressed and injured people, and says,

"If those who have been or still are thus negligent, will tell us that such a method of treatment would be of no avail, we point them to the Kat-River settlement, and demolish at once all their lazy excuses and all their contemptuous surmises.

"There the means of which I speak, have been employed. There the people have been *taught publicly and from house to house*. There the preacher who understood the truth and who could bring it into close application with the heart and conscience, has collected hundreds around him, and announced to them *life and death, the blessing and the curse*, has set before them the love of a Saviour, and, by every motive of terror and tenderness, has urged them to accept of and embrace his offers. There, the Schoolmaster has planted his subordinate institution in every little village; and has, in connexion with general knowledge, instilled into the minds of the rising generation a knowledge of the great principles of Christianity, and prepared them for understanding and receiving it as a complete system of faith and practice. There were no fewer than twelve schools in the settlement in which 700 children were receiving a Christian education.

"And what has been the result of these combined and conspiring operations? The Christianity, which several of the settlers took with them from missionary stations, has stood its ground in the midst of the severest difficulties and trials. The Christianity which was preached to others of them who were either ignorant of its message or strangers to its power, has been received and exemplified by great numbers of them; and such has been the general and indirect influence of Christianity upon all, that the whole settlement assumed the appearance of a Christian community guided by Christian principle and exhibiting Christian conduct. In a population of four thousand, there has not taken place a single criminal conviction in the course of seven years! and this is the truth of all those complaints and reproaches which are cast on them and on their brethren!"

Dr. Philip, so well known as the zealous and successful advocate of the Aborigines of South Africa has again returned to this country from the Cape of Good Hope upon another errand of mercy; there, as well as in Jamaica, the tyrannical part of the population are still too powerful; enraged at the measure of the abolition of slavery which has been wrung from them, they are industriously employed in forming new schemes to entrap the Aborigines into perpetual servitude, and lengthen and as far as possible perpetuate the period of slavery to those who had been partially rescued from their grasp; the machinery for that purpose is what they call a new vagrancy act, which subjects the apprenticed slaves, and even the Hottentots, to work in chains on the road, and to perpetual servitude for very slight misdemeanours, these acts will surely never be sanctioned by the Government at home, especially as the studied misrepresentations of those enemies of the human race will now be thoroughly exposed; the cause of humanity all over the world, is deeply indebted to Christian missionaries, and to none more than to Dr. Philip.

WEST INDIES.

It seems so difficult, under present circumstances, to gain a correct knowledge of the real state of affairs in Jamaica, that we forbear to enlarge upon this topic until time shall make manifest the true circumstances of that colony. A great deal is said respecting the working of the apprenticeship system, and we have read and heard much in its favour, but we cannot help viewing it with an eye of suspicion, fearing that there is much of *Slavery* still included in it. From other parts, we regard tidings of a favourable character with more confidence, and have read with interest the following letter from an inhabitant of the United States, who having expressed himself "opposed to the schemes of the Abolitionists," cannot be suspected of partiality.

Barbadoes, January 1st 1836.

"We have been living on this little gem of the ocean about three months. I have no where experienced a more delightful climate, or seen a soil more carefully cultivated. Although the business of the island, is almost entirely agricultural, yet we may say that every rood (certainly every acre) of ground maintains its man. What is more astonishing, it exports, to be expended by the owner of the property in a foreign country, nearly the value of 100 dollars per acre each year. This I think is wholly unexampled. They are not, as is the case with our Mississippi planters supplied with provisions from without, but raise their own. There is but little of the bread stuffs imported. Their success is owing to the most sedulous and scientific cultivation. The soil is not of itself rich, for it is mostly a madrepor or coral rock. I have seen nothing here but clay sand on the shore, and coral.

"From these ingredients a good soil may be produced and they do it. Without manuring the soil is utterly worthless; but with it the product of the sugar crop is at present worth 300 dollars per annum.

"I have enquired with much solicitude into the operation of the apprenticeship system. It is not certain that this island would be a fair test, and I am credibly informed that it works differently in the other dependancies; but the result of eighteen months' trial has somewhat surprised me. Whatever may be the cause, the facts are conceded, that since August 1834 real estate is become more valuable; that the quantity of the crop is equal, and the cost and trouble of working estates is not increased. As we are about to sail for St. Thomas, and make some stay at the intermediate islands, I shall have an opportunity of making farther enquiries, and will communicate the result.

Antigua 10th January, 1836.

"We arrived at this charming island a day or two since. Its harbour, or St. John's Harbour, is safe when once in, but rather difficult of access. We could not but remark how superior this seemed in verdure and in culture, to the other islands where we have touched. The legislature of this colony, instead of accepting the apprenticeship system, as was done in the other dependancies, set the slaves free altogether. Of course we felt much solicitude to know how their plan worked. What we saw with our own eyes was highly favourable. The testimony of the inhabitants accorded with it. By their account there was no difficulty in procuring labour at one shilling sterling per day, and most persons think this cheaper than slave labour. One of the criteria is the price of property, and I was informed that real estate is changing hands briskly at an advance on former rates.

"A clergyman connected with the army remarked to me that it was pretty generally conceded, that the 100,000,000 dollars, granted as a compensation to the slave holders here, was equivalent to a free gift: the value of the property not being diminished. I have met with but one gentleman, and he was a member of the council for Trinidad, who did not admit that property was rising in value from some cause or other. Some attribute it to the abundance of money in consequence of loans to the colonies, and the compensation fund; others to the high price of colonial produce, and others to the new system, or all combined. I will not pretend to theorise on this subject. I give the facts as they appear after eighteen months' experience. These facts I consider established:

"1st. That labour can be obtained at reasonable rates. I infer this from the fact that the desire of the comforts and necessities of life induces the coloured people to seek employment, and that when task work is given them, it is performed cheaper under the free than under the slave system.

"2nd. That in view of the apprentice system properties have increased in value. Many speculators have considered estates here good and safe investments.

The sugar crop throughout the ten islands where we have been, is remarkably promising."

WESLEYAN SUNDAY SCHOOL IN CORNWALL, JAMAICA.

An interesting meeting of the Teachers and friends of this School was lately held, at which 153 children were present. They met in the chapel at four o'clock in the afternoon, and repeated several portions of Scripture and hymns, which they had committed to memory, in a manner very creditable to their teachers. After some further exercises cakes were distributed, and their best interests impressively adverted to by some ministers present. The evening appears to have been highly gratifying to all parties. These children are instructed by twenty one gratuitous Teachers.

FRIENDLY LOAN SOCIETIES.

The advantages arising from any plan by which the labouring poor are encouraged to exercise prudence and forethought in the management of their concerns, and led to rest as much as possible on their own resources in the maintenance and bringing up of their families are generally acknowledged by those who have much intercourse with this class. The moral effect is very perceptible, where public bounty is depended upon for support, whilst the bodily powers are vigorous, listless inactivity frequently deadens the energies of mind, and produces habitual inattention to the great duties of life; whilst on the other hand well directed industry is not only often accompanied by cheerful contentment, and a desire to love God and keep his commandments, but leads to true independence of mind, united with a willing submission to that subordination which is so essential to the well being of society.

These remarks have been suggested by noticing the advantages resulting from those societies which have for their object the improvement of the condition of the labouring class, upon the principle of enabling them to assist themselves; and the following account of the "Friendly Loan Society, for lending small sums to persons of good character" established in London, is we think well worthy the attention of those interested in this subject.

The Friendly Loan Society is established under Act of Parliament, for lending at interest, to persons of good character, small sums, not exceeding £15., to be repaid by weekly instalments.

The great advantages of this plan of assisting persons in temporary difficulties are now very widely acknowledged. "The impossibility of obtaining the use of a small sum of money at particular moments frequently causes whole families to fall into sudden distress, from

which they can never again extricate themselves ; and frequently excludes an industrious man from all hope of bettering his condition when opportunities arise. And this occurs even where it is evident that the means of subsequent repayment might be produced with ease and certainty.”* The benefits of such a society extend even beyond the alleviation of these evils. “ Wherever a Loan Fund has been established, its tendency has not only been to prevent distress, but the invariable and immediate consequence has been to promote industry, honesty, sobriety, and other moral virtues, within the circle to which it extended, among that numerous class who, from their situation, looked forward to the possibility of wanting its aid at any future time.”*

The immense value of such Societies to the industrious classes is clearly indicated by the existence of the numerous money clubs already established among themselves.

These money clubs are associations for the purpose of lending small sums at interest to the subscribers in turn ; but partly through the ignorance of their members, partly through the interested rapacity of those who profit by their abuses, they are often productive of greater evils than they were intended to remedy. The extent to which these clubs have long existed in the metropolis is scarcely credible. They are generally ill conducted. Charges and forfeits of the most extravagant and oppressive kind are accumulated against the borrower, who seldom pays less, in the whole, than £25. per cent. for the use of the money he obtains. Their business is chiefly transacted in public houses, where, by the rules, a certain quantity of liquor must be paid for by each member at every meeting. The applicants for a loan are often made to ballot for precedence, being thus forced to pay heavily and to gamble for the chance of being allowed to borrow money at an usurious and ruinous rate of interest.

It has been ascertained that the members of these clubs are, for the most part, sober men, in regular employment, and, with few exceptions, married men with families. Many of them are aware of the exorbitant and injurious character of the rules of the society to which they belong, but submit to them rather than forego the delusive advantages which it holds out to them.

Benevolent persons have promoted the establishment of Loan societies on better principles, in various parts of the kingdom, and with the most gratifying results ; an account of some of these may be seen in Mr. Trench’s pamphlet already quoted. In Ireland, these Societies have been long known, and are warmly panegyricized by the Parliamentary committee appointed to consider the distress of that country. At Tunbridge, Bath, Bristol, Great Missenden, Lorton, and other places in England, the same plan has been followed with the same good consequences. A society of this kind, termed the benevolent Loan society, has existed in Sloane street, since 1817 ;

* Remarks on the advantages of Loan Funds, by the Rev. Francis Trench, Ridgway.

and, in 19 years, has issued the sum of £22,438. in 3,422 loans, averaging therefore only £6. 11s. in each loan, although there is no fixed limit to the sums which it advances. This shows how small a sum, for the most part, is needed in individual cases. The last named society does not require interest to be paid on its loans, a plan which was rejected, upon mature consideration, by the promoters of the FRIENDLY LOAN SOCIETY, as not calculated to give the fullest development to the advantages expected from its institution; and the result of their experience, short as it yet has been, fully justifies their determination.

In the last session of Parliament, a most useful act was passed for the encouragement of Loan societies, exempting their securities from stamp duty, and giving a power of recovering arrears of loans by summary process before a magistrate; under which act the FRIENDLY LOAN SOCIETY has been established.

PRINCIPAL RULES OF THE SOCIETY.

1.—The capital is to be raised by voluntary advances, for which, if not less than £5., debentures on the stock of the society will be given: each contributor of 5£. or more will receive £3. per cent. interest on the amount of his advance, and will be entitled to withdraw it on giving three months' notice.

2.—Applicants recommended by contributors will have a preference in obtaining a loan.

3.—Donors of one guinea or more annually, or of ten guineas in one sum, will have the same privilege as contributors, in recommending applicants for a loan.

4.—All sums received, whether by way of advance or donation, will be carried to the account of Trustees, who will authorize the application of them to the purposes of the society.

5.—The business of the society will be transacted by a committee of management, a Treasurer, and a Secretary, chosen by the contributors of £20, or more, and donors of ten guineas or more. The Treasurer will give security pursuant to 5 and 6 Wm. IV., c. 23.

6.—No money will be lent but to persons who can produce to the committee a satisfactory certificate of good character, and the security of some solvent person for the repayment of the loan.

7.—To meet the expenses of management, every applicant for a loan must pay 1s. for a copy of the rules; and if a loan is granted, will be charged 3d. in the pound interest on the sum advanced, which he will be required to pay by weekly instalments of one shilling in the pound after the first month.

The society commenced its proceedings with the current year, and has already lent £1486. to 207 families, of whose deserving character the managers had satisfied themselves; and the punctual manner in which the repayments have hitherto been made, justify the most sanguine expectations of its friends.

The deposit system has also been found very beneficial in promoting the welfare and comfort of the industrious poor. The following observations on this subject are extracted from the Report of the Provident Society of St. Peter Port Gurnsey.

PROVIDENT SOCIETY OF ST. PETER PORT, GUERNSEY.

"A further proof of the great advantages arising from the deposit system, and the high estimation in which it is generally held by the labouring poor, is afforded in the fact, that it was no sooner adopted and found to answer the purposes of its institution in England, than it was transplanted to the shores of the Continent, where it has flourished in various places with the same vigour and success as have characterized the several provident institutions of this country. In order to shew the progressive popularity of these societies, and the salutary effects they have produced in a neighbouring country, by inducing those in the humbler stations of life to abstain from risking the loss of their hard-earned wages in schemes of chance, to which impoverishing propensity the poorer classes of society are too generally addicted, the Prefect, in the last Report of the Central Deposit Institution of the French Capital, observes, that 'in 1832, the total amount paid into these societies at Paris was only 3,643,000 francs; in 1833, 8,333,340 francs; and in 1834, 17,269,226 francs; a progress the more remarkable, as, during the same years, the receipts of the lottery had diminished in proportion; as in Paris in 1832, they amounted to 17,600,000 francs; and in 1833 to 12,652,560 francs; and in 1834 to 10,711,433 francs.' Thus proving, that the labouring classes were changing their habits, of relying upon the ruinous risks of chance, to the slow but certain gains of a regular investment of their surplus earnings.

"But perhaps in no instance has a stronger testimony been given in favour of Provident Societies than in the remark made by the late Lord Mayor of London, whose magisterial duties peculiarly qualified him to form a judicious opinion on the subject. In hearing a parochial case at the Mansion House, some months ago, his lordship observed: 'It was evident to him, and this impression was the result of considerable experience, that the distress of the poor arose not so much from a deficiency of employment, as from their thoughtless improvidence: *and until the principle of saving from their earnings was properly inculcated, there could be no reasonable hope of checking the great and rapidly increasing evil of pauperism.*'"

LOTTERIES.

The great evils arising from lotteries have been long a source of deep concern to many reflecting minds, and the information respecting France, contained in the above article, is peculiarly interesting, as there the misery resulting from this pernicious system, has been

widely extended. Much individual labour has been spent to check its progress, and when the Editor was on the Continent in 1832, the subject engaged the especial attention of some of the local Authorities.

At Philadelphia an association is formed to promote the effectual suppression of lotteries, and in a recent message of Governor Marcy to the legislature of New York, he says,

"I regret that the constant violation of the law to suppress the sale of lottery tickets in this state, requires me again to remind the legislature that it is a duty imposed on them by the constitution to suppress this traffic. The evils resulting from it, as well as the constitutional injunction, urge this subject upon your attention, and I hope some additional means will be devised to give complete efficiency to the existing law against this species of gambling."

At Maryland the subject is also taken up by the legislature, and we find by an extract of a letter from thence that the following resolutions have passed the House of Delegates.

"*Resolved*, That it is the opinion of this House, that the lottery system is injurious to the morals and interests of the citizens of this state.

"*Resolved*, That this House will not favour any scheme for raising money by lottery or chance, during the present session, and that the Committee be discharged from farther services on that subject; which were unanimously adopted.

The letter farther states that "The bill to confirm the act of 1834, Chap. 219, providing for the abolition of the lottery system after the expiration of the present grants, which was reported by—Richardson, was passed by a vote of 62 to 7.

"I cannot at present say when the grants which have been authorized, will cease, but the step which our state has taken to alter the constitution, so as to prevent any farther grants, is highly creditable in a moral point of view, and the credit is by no means lessened when we take into account the pecuniary sacrifice which has been made, a considerable revenue having been derived from that source. This is a noble example, worthy to be imitated by such states who have not yet seriously considered the enormity of the evil which they are sanctioning by law."

STATISTICS CONNECTED WITH THE QUESTION OF CAPITAL PUNISHMENT.

While Crime has *increased* as it relates to *Non-capital* offences, or those which constitute the great bulk of Commitments;—while it has *increased*, also, as it regards those offences which continue to be visited with the *Punishment of Death*, it is a fact not less true than it is important, that, as to those offences from which this extreme but uncertain penalty has been removed, crime has *diminished*, as is proved by the following abstract of the Parliamentary Returns for England and Wales.

1st Class—Non-capital offences, such as Larcenies &c.

	Commitments.
In three years 1827. 1828. 1829.	46,833
————— 1830. 1831. 1832.	51,623
————— 1833. 1834. 1835. say	51,701

Here the Commitments *rose* from 46,833 to 51,701.

2nd. Class—Offences for which the Punishment of Death *continues* to be inflicted, viz: Arson, Murder, Attempted Murder, Robbery, Rape &c:

	Commitments.	Executions.
In three years 1827. 1828. 1829.	1,705	108
————— 1830. 1831. 1832.	2,236	120
————— 1833. 1834. 1835.	2,247	102

Here, also, the commitments *rose*—they rose from 1,705 to 2,247 notwithstanding the numbers executed.

3rd Class—Offences for which the Punishment of Death was abolished in 1832—33, viz: Coining, Forgery, Horse-stealing, Sheep-stealing, Larcenies in dwellings, and Housebreaking: (to which, Burglary though nominally capital, must be added, because formerly it was often indicted as Housebreaking, while the two crimes continued subject to the same punishment.)

	Commitments.	Executions.
In three years 1827. 1828. 1829.	4,622	96
————— 1830. 1831. 1832.	4,724	23
————— 1833. 1834. 1835.	4,292	2

In this class alone the Commitments *fell*—namely, from 4,622 to 4292.

This diminution of crime being confined to those cases which have *ceased* to be punished with death, (class 3) and not extending to the other two classes, it cannot be owing to any change of circumstances in the country. To what then is it owing? To two causes. First, an increased probability of *prosecution*; and, secondly, an increased likelihood of *conviction*, as may be proved by the Parliamentary returns.

Thus, in the last three years, as to those offences (class 2,) for which capital punishment continues, for every 100 commitments, there have been, on the average.....only 42 convictions—while, in the same period, as to the 3rd class, or those offences enumerated as having *ceased* to be visited with death, for every 100 commitments, there have been, on the average,—74 convictions.

Society for diffusing Information on
the subject of Capital Punishment,
Trinity Square, Tower Hill, London. }

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE:

PART II.

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SELF-SUPPORTING DISPENSARIES.

The attention of the public has for some time been directed to the best means of enabling the industrious portion of the labouring population, to provide for the necessities of sickness in themselves or their families. A meeting on this subject was held in London in the year 1830, when the excellent and valuable plans of the benevolent Projector of Self-supporting Dispensaries, H. L. Smith of Southam, were brought forward, and very satisfactory instances adduced of the progress made in effecting the objects contemplated. Since that period, the Annual Reports of institutions of this character have furnished abundant evidence of the benefits resulting from the adoption of those plans; and as it may be interesting to many of our readers to become acquainted with the development of those views which appear likely to become so extensively useful, we transmit the following extracts from a pamphlet, published in 1831, entitled "Self-supporting Charitable and Parochial Dispensaries."

1. The object of the proposed Dispensaries is to concur in the preservation of the industrious classes of labourers from pauperism, by affording them opportunities of providing, during health, for the necessities of sickness; and to extend these advantages to *their wives and children*, which is not done by any of the Clubs or Friendly Societies at present existing. It is, therefore, calculated to form Institutions auxiliary to those Societies, as well as to direct all the other efforts of charity with more discrimination and effect.

2. Among the facts indicative of the importance of these objects, are the following:—

The working community of this country may be divided into Three Classes; in the first class, are those who are willing and able to maintain their families by honest industry; in the second class, are those who are willing but unable, in consequence of temporary misfortunes, or of low wages, or sickness, to maintain their families; and in the third, are all those who are denominated paupers, or who entirely depend on the assistance of others.

The labourers of the first class are independent, so long as they continue able to work; and those of the second class are only dependent in certain circumstances. But when the first become unable to work, they fall into the second class, and both these classes are continually falling into the third.

When the industrious labourer becomes burthened with a family,

or when his wages are much lowered, or when sickness attacks him, or any of his family, he begins to get into difficulties. No cause is more common than the last; and it generally leaves the labourer's family in debt to the medical practitioner, or compels them to deprive themselves of some of their comforts, in order that the bill may be paid. A second attack of sickness, or a repetition of other calamities, makes them applicants for parish relief. This is in a great proportion of cases first sought in the form of medical attendance and medicine; but soon becomes required in every other shape. The labourer has now lost his self-dependence; his cottage soon loses its air of comfort; he is less industrious, and, perhaps, becomes less sober; his wife and children lose their self-respect; and all the family may often be traced along the successive steps which lead from idleness to crime. This is a picture unfortunately so familiar to those who are acquainted with the character and habits of the poor, as not to require to be dwelt upon.

At present there exists, in Hospitals and Dispensaries, a partial means of avoiding these evils; and the benefit of these admirable charities is particularly felt by that class of the industrious poor, who merely require to be assisted when sick, and can get on without assistance when restored to health and activity. Yet, not to mention that there are many parts of the country to which the advantages of these Institutions do not extend, it is well known, that of those applying to these establishments, many might be enabled to do without their aid, if they were habituated to lay aside a small portion of what they can earn when they are in health.

REGULATIONS EXTRACTED FROM THE RULES OF THE ATHERSTONE
SELF-SUPPORTING DISPENSARY.

The Free Members consist of mechanics, servants, and poor persons not receiving parish relief.

Persons wishing to become Members must leave their names and places of abode at the Dispensary, in writing, one week before one of the monthly committee meetings, which are held the first Monday in every month, between ten and eleven o'clock.

The subscription for every Member above twelve years old, is one penny a week.

For one or two children of the same family, under twelve years old, one halfpenny a week.

For more than two children in the same family, under twelve years old, one penny a week.

No member is entitled to relief, unless all arrears are paid up.

Every member being one month in arrear, must pay a fine of one penny.

If two months in arrear, a fine of three pence.

After any member shall be reported three months in arrear, he shall be excluded from the Society.

All subscriptions are to commence from the 1st of January in each year, and may be paid in advance.

Members are entitled to medical and surgical advice and medicines at the Dispensary; and attendance in midwifery.

A surgeon will attend daily (Sundays excepted) at the Dispensary, between the hours of nine and ten o'clock, between which hours all patients must attend for advice, if able.

Patients not able to attend at the Dispensary, may be visited at their houses, by the medical man they may name, on applying to the dispenser for a note; and have a consultation of surgeons, if necessary.

Patients must find their own bottles, bandages, &c., and must apply at the Dispensary for all medicines, between the hours of one and two o'clock (unless otherwise directed by the surgeon.)

In case of accident or sudden illness, members may have immediate medical attendance, on applying to the dispenser for a note.

Any woman requiring a midwife, must give notice to the dispenser six weeks before she expects to be confined.

Any woman wishing to be attended in her confinement by a surgeon, and paying eight shillings to the dispenser before she is confined, may, by giving six weeks' notice to the dispenser, and obtaining a note from him, be attended by any of the Dispensary surgeons she may name.

If any patients neglect to attend at the Dispensary for three weeks, without the permission of the surgeon who attends them, such patients will be considered as discharged.

All patients wishing to declare off the medical books, are required to go to the surgeon who attended them at the Dispensary, to state the same, and must at the same time deliver in their prescriptions to be filed.

Children of members may be vaccinated gratis at the Dispensary.

All persons neglecting to comply with the above regulations, will be reported to the Committee, and be liable to be discharged."

For further information the printed rules are referred to, and H. L. Smith kindly permits communications on these subjects to be made post free, to himself at Southam, Warwickshire.

A distinct fund has been raised, by donations and subscriptions of honorary members, to assist the deserving and industrious free members in sickness.

This fund is employed in supplying cordials and linen gratis, and paying nurses appointed under the direction of the medical men, assisted by a committee of Ladies.

No part of the free members' fund is applied for this purpose.

The following intelligence respecting "The Oswestry Self-supporting Dispensary is very encouraging.

"At the Annual Meeting of the Members of this Dispensary a few weeks ago, the Committee of Management reported—that, during the last year, ending April, the number of patients relieved amounted

to 414; and that the expenditure amounted only to 150*l.* leaving a balance in hand of above 50*l.* exclusive of 200*l.* (the overplus of former years) invested in the Savings' Bank, and two years' interest thereon.

The contributions had been lowered from 4*d.* to 3*d.* per month, by which the number of contributors had been increased, and there seemed an increasing desire among the poor to avail themselves of the institution.

On the whole, the Committee considered "that the objects of the charity were fully effected: that a number of persons from a class bordering on pauperism, and others from a class but little further removed from that state, received medical advice and medicine; and that, were it not for such assistance, they would become paupers or, at all events, be obliged to contract debts from which it would be very difficult to extricate themselves."

We have just perused with interest a pamphlet lately published, relative to the professional attendance of medical men upon the poor; and as it proceeds from the pen of a Physician who devotes much of his valuable time to the welfare of his fellow-creatures, we consider his remarks likely to prove practically and essentially useful. It appears to us to contain many important suggestions and excellent hints, and we would recommend it "to the serious consideration of all who take an interest in the well-being of their poorer neighbours." Its title is "On the mode of selecting and remunerating Medical Men, for professional attendance on the poor of a Parish or District." By Thomas Hodgkin, M. D.

KILDARE PLACE SOCIETY, IRELAND.

We have long regarded the labours of the Kildare Place Society in Ireland, as highly conducive to the best interests of that country, and being desirous that the Committee may be enabled to continue their exertions, by promoting the Scriptural Education of the labouring classes of all denominations, we would recommend to the attention of our readers, the following extracts from a circular, lately issued by that Society:

"The Committee, after dispersing since the year 1816, the amount of large Parliamentary grants, with a fidelity which has never been impeached, find themselves, at the end of a long period of successful exertion, with 1443 schools, containing 121,933 children, still in connexion with them, and without any income beyond that which is supplied by voluntary subscriptions, the whole of the Parliamentary grant having been withdrawn.

"The Committee would not present themselves before the British Public in the attitude of supplicants did they not feel that they are providentially placed in a situation where they have to contend for the support of a great Christian principle,—National Education, founded on the Holy Scriptures.

"Every effort at retrenchment has been made, and every branch

of the Institution has been reduced to the lowest possible scale. The efficiency, therefore, of the Kildare Place Society must depend on the extent to which the many interesting local efforts now in active operation to preserve their schools, shall continue to be seconded by the liberal assistance of the friends of Scriptural education in Great Britain and Ireland."

Among the good effects resulting from this Institution is the wide circulation it gives to a number of useful publications, containing a variety of subjects calculated to convey instruction and information, but carefully avoiding any reference to those points which could wound sectarian prejudices or feelings. These little works are published in a very cheap form, under the inspection of a vigilant Committee.

GREECE.

The Committee of the British and Foreign Bible Society mention the labours of their esteemed agent, H. D. Leeves, in terms of much approbation: these labours have been chiefly directed to the translating and circulating of the Scriptures in the Modern Greek. He has also had his attention engaged about the printing of the Old Testament in the Greco-Turkish. The correspondence of this minister bears ample testimony to the advantages of giving a wide circulation to portions of Scripture, by having them in a detached form, for instance, the Book of Psalms, the Pentateuch with the book of Joshua, the four major Prophets &c.

The very increased circulation of the Scriptures in Greece during the past year, has been owing in part to the employment by H. D. Leeves, of two young men, somewhat in the capacity of Colporteurs, who have travelled through a large part of Greece, and visited several of the islands: they have sold and otherwise distributed with considerable zeal and success, upwards of 1200 copies of the Scriptures, and have left for sale in different depôts about 400 more.

The Committee of the British and Foreign Bible Society observe, in their interesting Report, that "it is but justice to state that Mr. Leeves has found most valuable and friendly coadjutors in the American Missionaries at Athens, into whose well conducted schools, as well as those of other societies many of the copies of the Scriptures issued by our Society have been introduced." Of one of these establishments Mr. Leeves thus speaks, "It is a pleasure to see Mr. and Mrs. Hill's school of 500 children flourishing as it does, and enjoying so much favour amongst all classes at Athens. It was visited some time ago by the young king, who afterwards sent to Mrs. Hill a very flattering letter of approbation; and twelve girls from different provinces of Greece are to be sent to reside at the establishment, at the expense of Government, who are to be educated as mistresses. One of them came the other day, and the rest are expected. The Holy Scriptures are of course the basis of the in-

struction of all these children, and many pleasing fruits of Scripture education are being produced, and more may be expected."

A literary institution is about to be established in Athens, principally, it is believed, for the purpose of qualifying teachers.

At Beirout, and Malta there is greater encouragement than formerly in conducting schools among the Roman Catholics. A few Mahometan children are pupils at the former place.

CORFU.

We have received accounts from Corfu, dated 27th of May 1836, of a very cheering description: our correspondent states that the present Governor Sir Howard Douglas, is just the person which the circumstances of that country required—that they never had a Governor who took so much real interest in the great work of general education, and that plans are formed and beginning to be acted upon, from which the most important results may be expected. The Missionary J. Lowndes, was leaving Corfu at the date of the letter to re-organize schools in Cerigo, which had been originally established by that excellent Philanthropist, Captain Mc. Phail, when he was Governor of that Island. We are glad to find that Commissioner Ramsay, mentioned at page 66, is stated by the Governor as rendering him valuable assistance.

PROGRESS OF EDUCATION, AND CIRCULATION OF THE SCRIPTURES IN SMYRNA &c.

Recent accounts of the state of education in the east, convey an encouraging view of the progress of this great work. In Smyrna and its vicinity, there are one thousand Greek children taught, under the direction of the British and American Missionaries. Eleven of the more advanced pupils have lately been examined by the superintendent of Schools, and received diplomas to act as teachers. The circulation of the Scriptures is also going forward, and the total issues from the depôts at Smyrna and Constantinople, both under the charge of the agent of the British and Foreign Bible Society, Benjamin Barker, were in 1835, 5,574 volumes, being 998 more than the preceding year. Besides this number many more were disseminated in Persia, Georgia, the Crimea, Syria &c. by the missionaries, who transmitted their accounts through various channels. The numerous schools in Smyrna profited by the valuable stores of the Society's depôt there, and an American Missionary writes from Broosa that a very perceptible change has taken place there within the last few months; they are gaining the confidence of the people, who are not so suspicious as formerly, and they had recently been able to distribute many books. "These books," he observes, "have mostly been *solicited*. Indeed I have not been able to meet all the demands. From Demir Tash, a village near, where I have revived an old Lancasterian

school, a request came for 100 Testaments in ancient and modern Greek. As I had sold all my stock except a few copies, I could not supply them. I have however written to your depository at Constantinople for another supply." This Missionary mentions another demand upon his store from an American teacher who took 114 Armenian Testaments at once to furnish his schools. He says "The whole number sold since our arrival here (not quite a year) is between seven and eight hundred. Some of these have penetrated into the interior as far as Kutaiah, and some have been distributed in a few of the villages in the vicinity. There have been several instances in which the sacred volume was received with much apparent gratitude; this was particularly gratifying, and I could not but feel that if the contributors to the Bible Society could have been eye-witnesses of it, their hearts would have been greatly cheered. When I deliver the books, I am in the habit of making a few remarks to the receivers on the preciousness of the Bible, and the importance of reading and understanding it. I have been deeply affected to see how ignorant the people generally are of its contents."

In a letter from Benjamin Barker, dated Smyrna, April 1836, he says, "We have most cheering accounts from several Armenians at Constantinople, many of whom have become decidedly pious, and are seriously thinking of the salvation of their souls; and what will give you pleasure as well as all those who take an interest in Bible Societies, is the fact, that among those who have tasted and seen that the Lord is good, are some who attribute their change of state solely to the instrumentality of that Missionary, of whose persevering labours the Rev. Mr. Abeel has given us in his beautiful speech at the thirtieth Anniversary of our society, such an animated, ingenious and faithful account—"The Bible."

LONDON CENTRAL NEGRO'S FRIEND SOCIETY.

The Report lately published of this useful Society (see p.p. 29, and 116) contains farther accounts of the progress of Education in the West Indies, and the efforts making on behalf of the Negro population of those Islands.

The Committee observe that the general good conduct and industry of the apprentices fully prove that they are not unfit for freedom, but, on the contrary, might be safely liberated from the comparative bondage which continues to exist in the British Colonies. On this topic however they forbear to expatiate at present, referring to some information on the subject, to be procured at Aldermanbury &c.

The following Extracts from the "Report," will, we think, be interesting to many of our readers.

"We rejoice that in many instances where righteous measures have been tried, and where the negro receives a fair remuneration for his work, the fact is established, which we trust but few in this country now doubt, that he is wrought upon by the same motives which

influence white men, and that he is naturally neither more idle, stupid, nor reckless, when treated as a rational being.

It is highly gratifying to hear how much the desire for instruction is manifested among all classes of the black and coloured inhabitants of the West Indies; schools for children and adults might be multiplied to an almost indefinite number, were funds for this object attainable.

Our valuable and efficient coadjutor, J. M. Phillippo, of Spanish Town, transmits to us regular accounts of his proceedings; and we shall now give extracts from the letters received since our last report.

"19th Sept. 1835.

"The school is still conducted by Miss Newell and her two valuable assistants, and goes on well. Mr. Shotton attends it occasionally, and although a professional man, who would look at it with the eye of a critic, does not see much in it, I believe, with which to find fault.

"I have received several more applications from pious and interesting young persons for admission to the training department."

In a letter dated 7th December, J. M. Phillippo writes, in reference to the committee having concluded to pay the board and expenses of a few young women to be educated in the institution for teachers,—"At present but three besides M. M'Vicar and E. Carr have been admitted, although the promise has been given for two or three others at the beginning of the coming year. All three girls are making the most satisfactory progress in every thing which respects their qualification for the important office; and what is more than every thing besides, all of them are, I trust, pious. God is indeed doing a great work among the larger girls generally; most of them are becoming very seriously disposed. All the children are making very satisfactory progress in their different branches of learning, and all conduct themselves with as great propriety as could be expected. Indeed, such general good behaviour and cleanliness are seldom seen in English schools. Miss Newell is still punctual and persevering in the discharge of her duties, doing every justice to her charge in her power. The assistant teachers are all I can expect them to be; I never have had occasion to speak to them but in the language of commendation; they are both truly pious, and evidently aim to spread the savour of piety abroad among the scholars."

In addition to the accounts from Spanish Town (which we have considerably abridged) the Committee have received gratifying acknowledgments of small sums of money granted for the benefit of three other schools: shewing how much even the little assistance they have been able to afford is valued.

J. Clarke, a Missionary at Jericho, St. Thomas in the Vale, in mentioning his gratitude for a grant of 10l., informs the Committee, he intends to employ it in paying for the education of fifteen orphan or destitute children for twelve months.

At present his school consists of twenty one children, who are making pleasing progress.

"On the evenings of week days," he says, "several attend to be instructed in reading; and when the rainy season with us is over, I intend to have a regular evening school on the British and Foreign system of teaching, and to do my utmost to induce all over whom I have influence around, to attend for instruction. Of the other stations under my care, several have been taught to read the Holy Scriptures at the Sabbath Schools, and at other seasons when their engagements would allow them to attend to receive instruction. They have been taught chiefly by some excellent females who reside at my station: and as a proof of the good these persons have effected, I have, after examination, given about sixty five copies of the Testament and Psalms from the Bible Society, to apprentices, who have, according to the rule laid down on the subject, acquired such ability to read as to entitle them to receive as a present, the inestimable treasure.

In the month of April last I obtained a native female teacher to take charge of the school here, which is kept in my dwelling house, under the immediate eye of Mrs. Clarke and myself. The young woman is pious, unassuming, and diligent, and gives herself to the work from a desire to promote the glory of God, and the good of her fellow creatures; she has no salary, nor any thing as a remuneration, save her food and five pence (that is three pence sterling) per week from the day scholars. Your kind and liberal donation will be given to her for instructing for twelve months the fifteen children before mentioned; and as soon as the school increases to about fifty or sixty, I mean to put it on the plan of the British and Foreign system of teaching."

Acknowledgments of grants have also been made from Henry C. Taylor of old Harbour, and C. Coultart of Tydenham, St. Annes Bay.

MICO INSTITUTION FOR SURREY, JAMAICA.

On Thursday the 24th inst. the Foundation Stones of two spacious School Rooms (boys and girls) were laid in the ground fronting Harmony Hall, the location of the above Institution. The children belonging to the temporary Schools assembling at the corner of Hanover and Harbour streets, proceeded at half-past 9 o'clock, A. M. in order from the School Rooms to the ground appropriated for the new buildings. After singing appropriate hymns the foundations were laid by the senior monitors.

The children, with a considerable number of their parents and friends, then adjourned to a large room in Harmony Hall, where an address to both parents and children was delivered by the superintendent of the Mico Institution for Surrey, which was listened to with very becoming attention.

A building, in the rear of Harmony Hall, is now being converted

into an Infants' School Room of comfortable dimensions, for the accommodation of about 200 children.

A Normal School is established under the care of the superintendent of this Institution, having for its object the selection and instruction of suitable persons in the systems of education adopted in the Central Schools.

In the above Schools it is designed to connect manual labour with the instruction of the School Room, and also provide board and lodging for a limited number of the children of apprentices and others at a moderate sum.

It is hoped, that, with the Divine blessing, this and other Central Institutions established under the Mico Charity in this island, will be the means of affording increased facilities towards the Scriptural education of the population of this colony.—*Jamaica Watchman*.

SCHOOLS AT FALMOUTH, JAMAICA.

We are informed through the same medium that a school has lately been opened at Falmouth, to be conducted on the system of the British and Foreign School Society, and we also find the School in this town under the superintendence of Mr. Bilby, is now all but complete as to discipline, number of pupils, &c. Yesterday they amounted to one hundred. This in the short space of one week shews how great the thirst for education is in this district of the country.

THE BAHAMAS.

The accounts from the Bahamas continue of an encouraging character and we are truly glad to learn that the session has opened with every appearance of a prosperous issue to the public business.

In the speech of the Lieutenant Governor, he observes, "The reports which I continue to receive from all parts of the colony hold out the gratifying prospect that it will pass with tranquillity through the changes which are in progress, and realize the prosperity to be derived from a full participation in the freedom of the British Constitution."

After mentioning some proposed improvements, and the benefit arising from what has already taken place, he says, "It is just that I should also advert to the good effects which have attended the circuits of the special magistrates, whose zealous and intelligent exertions have not been confined to their immediate duties, but have extended to the general improvement of the districts they have visited."

Colonel Colebrook continues to acknowledge his anxious desire that the blessings of education may be diffused throughout the community, and in the address of the House of Assembly to the Lieutenant Governor, they mention that they reciprocate his feelings and

sentiments upon this subject, and shall be happy at all times to lend their aid to this useful work. In reply to this address he observes,

I receive your dutiful and loyal address with those frank acknowledgments which are due to the representatives of the people who have appreciated so justly the situation of the colony, and the measures by which its prosperity may best be assured.

To meet the claims of society under circumstances of so unprecedented a nature, and without any example in the history of the world to guide us, calls for the exercise of no ordinary judgment and discretion; but guided by integrity of motive, and keeping steadily in view the great ends of human society in the establishment of freedom and justice, on the sure foundation of religion and morality, I do confidently hope, that order and industry will prevail, and that our united exertions to promote the public welfare will, under Providence, be successful.

W. M. COLEBROOKE.

Government House,
Nassau, 25th March, 1836. }

GRADUAL ABOLITION OF SLAVERY IN KENTUCKY.

We are glad to find that a gleam of light seems dawning upon some of our transatlantic brethren, manifesting the iniquity of that system of slavery, which has so long been upheld by the slave-holding states of the Union. It may be remembered that Kentucky ranks among this number, yet she seems likely to redeem her character from this foul blot; and we trace with pleasure the different feelings exhibited in this Synod, from those which marked the message of governor Mac Duffie, given in our sixteenth number.

In "An address to the Presbyterians of Kentucky, proposing a plan for the emancipation and instruction of their slaves, by a committee of the Synod of Kentucky," a pamphlet containing sixty four pages, it is stated that the business of the committee shall be, "to digest and prepare a plan for the moral and religious instruction of our slaves, and of their future emancipation, and to report such plan to the several Presbyteries within our bounds, for their consideration and approval." The committee, "respectfully request every preacher to read this address to his congregation on some sabbath. The object of the Synod in appointing a committee to prepare a plan is 'to promote harmony and concert of action on this important subject; 'and this,' they say, 'can only be effected by presenting the plan, with the reasons urging its adoption, before every member of our church.'"

After defining slavery and its evils, the committee "assert it to be the unquestionable duty of every Christian, to *use vigorous and immediate measures for the destruction of this whole system, and for the removal of all its unhappy effects.* Both these objects should be contemplated in his efforts.

The plan of immediate and complete emancipation is discussed and rejected, and it is recommended that all slaves now under twenty years of age, and all those yet to be born in those possessions, be emancipated as they severally reach their twenty fifth year.

The committee also recommend that deeds of emancipation be now drawn up and recorded in the respective county courts, specifying the slaves about to be emancipated, and the age at which each is to become free. They also recommend that the slaves be instructed in the common elementary branches of education; that strenuous and persevering efforts be made, to induce them to attend regularly upon the ordinary services of religion, both domestic and public, and that great pains be taken to teach them the Holy Scriptures; to effect this the instrumentality of sabbath schools are recommended, wherever advantage can be taken of them, united with domestic instruction.

Deeds of emancipation such as are here recommended, put it out of the power of the master to hold the slave beyond the time stated in the deed, even if he should change his mind and wish to do so. The law on this point is clearly settled in Kentucky. Some connected with the Synod have already recorded deeds of emancipation.

SCHOOL AT PHILADELPHIA FOR THE INSTRUCTION OF COLOURED CHILDREN.

In our 6th No. p. 89, we noticed the exertions of our Friends in Philadelphia, to promote the instruction of poor children of African descent. By the last Report of the Association we learn that the usefulness of the school has been considerably extended during the past year, the average attendance for the first nine months being seventy, and for the succeeding three, eighty three. The number of scholars on the books, in the 1st month (Jan.) 1836, was one hundred and twenty one.

A considerable number of Friends, as well as many coloured persons were present at the annual examination, which appears to have been satisfactory, and the progress made by the pupils generally in their studies, encourages the managers to believe that they are preparing the way for them to become useful members of the community.

The Library commenced last year by voluntary subscriptions, for the use of the scholars, has received considerable additions since the last annual report, and now embraces a good selection of works on natural history, voyages and travels, and of a miscellaneous character.

A coloured infant school has lately been opened in Wager street under the care of the association; it is conducted by Elizabeth Powell, a member of the religious Society of Friends.

ADULT COLOURED SCHOOLS, PHILADELPHIA.

In the report of the Association of Friends, for the free instruction of adult coloured persons, we find that the names of 138 scholars were entered upon the list; the number in attendance averaged about 27. The progress of many of the pupils has been very great, particularly in spelling, writing, and arithmetic.

The Report respecting coloured women mentions that 172 were admitted in the course of the Winter; a second school was opened in the western part of the city, where 101 scholars were admitted, making in both schools 273; the average number in attendance was 55; whose improvement in spelling, reading, writing and arithmetic has been considerable, and their general conduct satisfactory.

Though the average attendance was small in comparison with the whole number, the committee are encouraged with the belief that the smallness of the average does not arise generally from a want of interest in their studies on the part of the scholars, but is owing to their necessary engagements leaving only one or two evenings in the week at liberty for this occupation.

SOUTH AFRICA.

In the intelligence from the United Brethren, we find that brother and sister Hallbeck arrived in London on the 16th of April, after a voyage of two months from the Cape of Good Hope, with their two daughters and nine other children of missionaries sent home for education. He proceeded to Herrnhut, where he attended a general synod of the Brethren's Church, assembled in order to discuss subjects connected with the increasing Missionary labours of the Brethren. Brother Bônhoft from the Danish West Indies, and Brother Peter Latrobe from London, were also there. It is stated in the last number of the "Periodical Accounts,"

"During the short stay of ten days which Brother Hallbeck made among us on his way to Germany, he enlivened our congregation, and many friends to the cause both in London and Bristol, by his exhorting and edifying accounts of the signal blessing which the Lord has laid upon our African Mission; and of which he has been at once an eye-witness, and a most active helper, for a period of nineteen years. He spoke with great pleasure of the harmony subsisting among the labourers from different societies at present employed in this extensive vineyard. He delighted to trace the wonderful manner in which God had made circumstances, apparently the most adverse, and opposition the most determined, conduce to the prosperity and extension of the mission; and dwelt, with peculiar interest, on the pleasing state and prospects of Gnadenthal, the efficiency of its Hottentot Police, and the progress of its schools."

KAREN SCHOOL AT TAVOY IN THE BURMAN EMPIRE.

The following interesting account of a School of Karen Children at Tavoy, a village in the district of the same name in the Burman Empire, is extracted from an American periodical entitled "The Friend."

The Karens, although living among the Burmans, speak a different language, and appear to be a distinct race of people. The missionaries who reside among them have invented written characters for their language, printed and circulated tracts, and are preparing for the press a translation of the Holy Scriptures. During the rainy season, which continues several months, the missionaries are often prevented from pursuing their accustomed labours, travelling from village to village, disseminating tracts, and teaching the people. This season therefore has been especially devoted to Schools for the natives, and one of the missionaries stationed at Tavoy, gives this account of their interesting pupils. Previous to the rains he and his wife travelled among the Karen villages over mountains and through jungles, and invited the children to come to them for instruction during the wet season.

"The number," he says, "who accepted our invitation exceeded our highest anticipations—amounting, males and females, to about sixty. They give us great satisfaction in regard both to their deportment, and the progress which they make in learning. We can scarcely contemplate sixty children under more interesting circumstances—In the first place they are children from the jungle, who had never been taught by precept or example the value of education; whose parents and ancestors from generation to generation never learned the *use* of letters; who indeed until the present generation had no written language. These children we now see applying to study as if they had been early taught the importance of education. In the second place, in order to receive instruction they must leave their parents and their native woods, and come to Tavoy, a distance of thirty or forty miles through a wilderness infested by wild beasts, and spend several months with us, during which time there is no passing to and fro on account of the streams, which become very deep and rapid during the rains. They have no waggons or other modes of conveyance; they must go on foot every step of this long road; and though some of the parents accompanied them, they had each to carry a load of provisions and conveniences for sleeping, as the journey requires two days, and they must spend one night in the forest without a shelter. It was near night when they arrived at Tavoy, and they had endured the fatigue of a long day's walk. They came up in Indian file each having a basket slung from the shoulders or head. Their limbs were indeed weary, but their countenances glowed with delight when they saw the missionaries whom they had sometimes seen in their native jungles."

SOUTH SEA ISLANDS.

Letters have been received from Daniel Wheeler, dated first month (January) 1836, from the Sandwich Islands, giving a satisfactory account of the health of himself and son, and of his gospel labours; but their statements of the ravages among the poor people of these Islands, occasioned by the use of ardent spirits, and their connexion with the abandoned crews of American and other trading vessels, are truly appalling. It is one of the first duties of every government, to do all in its power to put down and suppress every cause of demoralization, and surely it becomes the Governments of Great Britain and America, to do every thing which the nature of the case will permit, to remedy evils so enormous.

Accounts have recently been received from James Backhouse, and George Washington Walker, from Sydney, New South Wales, by which it appears that they were in good health, and seemed to look forward towards a liberation from their long and arduous service, as they desire that all letters to them may in future be directed to the Cape of Good Hope.

DECEASE OF THOMAS SHILLITOE.

The following notice of the death of this pious and much respected philanthropist, is taken from the Patriot Newspaper of June 27th.

"On the 12th inst., at his residence at Tottenham, in the 83rd year of his age, Thomas Shillitoe, a member of the Society of Friends, and many years a minister in that religious community. He was very extensively known, and beloved both in and out of his own Society, for his Christian simplicity of character, his integrity, and his unwearied efforts to relieve the wants of his fellow-men. In the character of a minister of the Gospel, he had travelled very extensively, not only throughout Great Britain and Ireland, but in America, and on the Continent of Europe; and in foreign countries, as well as at home, had often pleaded the cause of the oppressed, the ignorant and the afflicted, before those in authority. The suppression of vice, and the advancement of religion and virtue, were objects for which he diligently laboured. After a long life conspicuously devoted to the service of his Creator and his fellow-creatures, this humble servant of the Lord was favoured with a peaceful close, testifying that he had no dependence upon any works of righteousness which he had done, but that his only hope of salvation was in the mercies of God in Christ Jesus, through whose merits alone he looked with confidence for acceptance. "Mark the perfect man, and behold the upright, for the end of that man is peace."

NOTICE OF THE LATE SOPHIA VANSITTART.

“Mark how that little candle sheds its light,
So shines a good deed in an evil world.”

The possession of wealth and leisure are talents, for the due application of which, those to whom they have been entrusted by Divine Providence will be found deeply responsible, when time to them here shall be no longer. How very generally do we see occasion to deplore the misapplication or non-application of these talents; but England has still bright exceptions—many are found employing the power thus given them, to the glory of God, and the good of their fellow-creatures. We have a striking example of this in the late Sophia Vansittart, the excellent sister of Lord Bexley; in her we saw, a strong and vigorous mind and great benevolence of character, united with uncommon prudence, which was calculated to give the most beneficial direction to her ample means of charity. The distresses of the poor in Ireland claimed a large share of her commiseration; and her name will long be remembered in that country, in connexion with the extensive and important labours of the British and Irish Ladies' Society, to the interests of which, she devoted a large proportion of her time during several years of her life, directing its concerns with that remarkable judgment and good sense for which she was so distinguished. She regularly inspected a large correspondence carried on with ladies in different parts of Ireland, and those who were associated with her in this work, as well as in other benevolent undertakings, regarded her with feelings of marked respect mingled with sincere affection.

Her desire to promote the cause of religion was manifested by her munificent bequests. To the Missions of the United Brethren was secured by deed of trust, a benefaction of Ten Thousand Pounds, and we see that “Lord Bexley, in presiding at the June meeting of the Committee of the British and Foreign Bible Society, announced, that a similar sum of Ten Thousand Pounds had fallen to that Institution by the death of his Sister, having been secured to it by deed of trust. His Lordship very feelingly added, that these bequests of his late sister, were made with the entire concurrence of the parties most nearly interested in her property.”

Erratum. No. 17. at page 276, on the subject of the Criminal Code, instead of the last paragraph, beginning with “on the other hand,” read as follows.

“On the other hand, Mr. Lennard proved a similar result with regard to the eight circuits of England, where, in the first mentioned period of three years, 54 convicts had suffered death for the crimes referred to; but in the last mentioned period only one execution had been permitted by the Judges, and the number of commitments had fallen from 3,950 to 3,643. For other particulars we refer to our Parliamentary report. It is highly satisfactory to observe our anticipations so completely realized.”

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE:

PART II.

No. 20. Eighth Month, (August) 1836. Price 4d. to Nonsubscribers.

SOUTH AUSTRALIA.

At page 127 we adverted to the colony now forming in South Australia, including a territory between thirty two and thirty eight degrees of North Latitude, and 132 to 141 degrees of East Longitude and as it is an object of considerable interest in many points of view, we shall make it our business from time to time to notice its progress, the following is a list of its Directors and Officers.

DIRECTORS OF THE SOUTH AUSTRALIAN COMPANY.

GEORGE FIFE ANGAS, Esq., CHAIRMAN.

RAIKES CURRIE, Esq.
CHARLES HINDLEY, Esq., M. P.
JAMES HYDE, Esq.
HENRY KINGSCOTE Esq.
JOHN PIRIE, Esq., Alderman.

CHRISTOPHER RAWSON Esq.
JOHN RUNDLE, Esq., M. P.
THOMAS SMITH, Esq.
JAMES RUDELL TODD, Esq.
HENRY WAYMOUTH, Esq.

The Directors have just published a report from which we give the following extracts.

"The Act of Parliament, 5th W. IV. chap. XCV., which gave rise to this company, furnishes a vast extent of land in one of the finest climates in the world, abounding with gulfs, bays, lakes, rivers, peninsulas and islands, adapted to almost every pursuit of agriculture shipping and commerce—it has secured the means of a never-failing supply of labour from the sales of its land, and of the rapid increase of its population by the selection of the young and able bodied of both sexes—it has laid the foundation for the very best code of laws, and permanently secured the possession of equal civil and religious liberties to all its inhabitants.

The local situation of South Australia is singularly advantageous; being in the centre of the three principal and several minor British colonies in the southern division of New Holland. The most distant, New South Wales, has extended its sheep-walks along the banks of that river, which after running a course of 1,000 miles through the very heart of the country, and which was navigated by Captain Sturt, discharges itself into a lake of considerable extent within a few miles of the spot that has been fixed on for the first establishment of the company. From Kangaroo Island ready access will be had

for vessels of any tonnage to the gulf of St Vincent and Spencer's gulf, which run directly inland; the one two hundred, and the other one hundred and twenty miles; and to the various harbours and rivers in the colony.

With coasting vessels, a regular trade may be carried on with Swan river and king George's Sound on the west; with Port Philip, Van Dieman's Land, Sydney, and others on the south and east. When we reflect on these circumstances it must be acknowledged as one of the most extraordinary facts in the history of colonization, that South Australia should not have been fixed on as the most proper situation for the first colony of New Holland; and it is still more astonishing that the mighty river which, taking its rise in the Blue Mountains of Sydney, with tributary streams originating in various places from a range of mountains running from Wellington valley in the extreme north of New South Wales, along the whole line of coast to beyond Bass's Straits, should all find their way into this one stream, the Mississippi of New Holland; thereby constituting the metropolis of the new colony of South Australia, the great commercial depôt and mart of the vast territory of the half section of New Holland. It is passing strange that this important fact should not have been discovered until Captain Sturt explored it in 1831.

Thus we find that nature on the one hand, in the advantages of its situation, and Providence on the other, in the previous establishment of so many colonies all around it, combined with the wisdom and patriotism of the British government, so eminently displayed in the 5th W. IV. afford such an opportunity for the application of the capital and exertions now furnished by your company, as perhaps never was offered before; and these were the only elements wanting to complete the foundation of a second Britain in the other hemisphere.

Having succeeded in raising the subscribed capital of £.200,000, with a deposit of £.5 per share, making £.20,000 paid up, the company was formed on the 22nd of January, 1836.

Their first object was to purchase such a quantity of land in the new colony, from the "Colonization Commissioners for South Australia," as would be best suited to the purposes of the company and on such terms as were likely to yield a profitable return.

By the regulations of the Commissioners important advantages were offered to the early purchasers of their lands; such as the selection of their own labourers and artizans, the reduced price of 12s. per acre instead of 20s., to which price it was raised on the 1st of March last, the right of purchasing one acre of land in the metropolis of the colony for every 134 acres of country land—this town land being limited to 437 sections, the right of selection to the purchasers of 4,000 acres and upwards, the leasing of one square mile of pasturage at the low rent of 10s. sterling per square mile for every forty acres of land purchased by the lessee, while non-proprietors must pay 40s. per square mile.

The Directors have purchased 13,770 acres of land, in which are included 102 acres of the land on which the first town will be erected; in right of which purchases they can rent or lease 220,160 acres for pasturage at less than one farthing per acre.

From the purchases already made, great advantage has resulted to the company. The town acres cannot be purchased for less than £30 to £50 each; while the country sections cannot be obtained for less than 20s. per acre, which is the lowest price at which land can now be purchased from the board of Commissioners; and the Directors are not inclined to dispose of any until the intrinsic value of the property is increased still more by the progress of those other measures which they have adopted for this purpose, and which will be noticed afterwards. Besides these purchases, they have secured 320 acres of land at Nepean Bay, which the company's Chief Manager will select on his arrival at Kangaroo Island, where it is proposed to establish the first seat of the company's commercial and shipping operations. In right of their purchase on Kangaroo Island, they can rent on lease eight square miles, or 5,120 acres at less than one farthing per acre.

Its local situation, and the avocations of the European settlers already resident in the neighbourhood, afford them many important advantages; the more so, as there do not exist any other settlers on that large island except a few native women under the protection of these men. This large island, comprising an area of 2,500,000 acres, containing the finest pastures, with timber suited for ship and house building, will afford secure protection for the persons and property of all who establish themselves upon it, and furnish a wide and safe range for their flocks and herds. Besides the important advantages of perfect security in this position, the company's manager will at all times have ready and easy access by small craft to every other settlement in the colony, which will be supplied by him from the company's stores with fresh and salt fish, pork, mutton, beef and other necessities.

It is likewise expected that, from the safety of the navigation, it will afford the greatest facilities as a place of refuge and of call for ships passing by the new colony: that side being the inner one of Kangaroo Island, presenting a kind of breaking water to the inner gulfs of the colony.

It is also well adapted as a place of outfit for the numerous vessels employed in the South sea fisheries, and arrangements are now making to send out a patent slip for repairing and coppering ships; which has been found to answer so well in this country, and at a great deal less expense than the erection of docks. There, they may henceforth be supplied from the stores of the company and other opulent settlers, with every article they may require; and in all probability it will in time become an extensive depôt for all kinds of merchandize, which can be landed there from ships of every country with little detention; and which will have, usually, as secure a pas-

sage out to sea as those that cast anchor behind the Isle of Wight, or the breakwater at Plymouth. Should the plans of the Directors in respect to this station be fully realized they will not only prepare secure places of deposit for the merchandize imported into that settlement, but also provide small decked vessels suited to the navigation of the gulfs, lakes, and rivers of the colony, to transport, on freight for the colonists, or on the company's account, the produce and merchandize from Kangaroo Island to every other place of settlement on the main land.

The company has purchased and fitted out two vessels for the southern Whale fisheries, and two others for conveying out stores and provisions for the colony, and then to be employed in the seal and whale fishery. The other main objects appear to be the growth of wool as an article of export, and the curing and salting of beef, and pork.

They have purchased a very fine lot of rams and ewes of the finest and purest breed of Merinos, which were selected with great care and at much expense, in Saxony by the son of a great sheepholder in Van Dieman's Land.

On the 22nd of February the Directors had the satisfaction of delivering to the captain of the John Pirie his despatches, just one month from the day of the formation of the company. Captain Martin has had great knowledge and experience of Australia, and is well qualified for the discharge of the important duties entrusted to him. The vessel was fully loaded with goods, passengers and live stock, and set sail from Blackwall on the following Monday, amidst the cheers and best wishes of many friends to the undertaking.

On the 24th of February the captain of the Duke of York received his despatches, and proceeded on his voyage, fully equipped for the south sea whaling, with a fine crew, sufficient to man four whaling boats; this ship having on board the colonial manager, and other officers and people of the company, with part of the stock. Captain Morgan, his officers and crew are all experienced in the whaling trade. They are of very high character, and intend eventually to settle in the colony with their families.

On the 30th March the Lady Mary Pelham sailed from Liverpool, nearly under the like circumstances; her captain (Ross) and his officers have likewise had great experience in the whale fisheries, and their complement of men is similar to the other vessel. By this ship the Merino sheep are sent, under the very special care of the chief overseer of the stock.

The last vessel the Emma, received her despatches on the 21st April, being one day shorter of three months from the date of the establishment of the company. This vessel will call at the Cape of Good Hope, to fill up with cattle, sheep, goats, salt beef and other articles already intimated, and thence proceed direct to the new Colony.

The whole of the company's ships are expected to reach South Australia in August next, being the early part of the spring of that hemisphere.

The value of the freights and passage by the four ships is estimated at £3,000; which amount will be carried to the credit of the ship's account, without taking any account of the stores of the two whaling vessels. An additional supply of notes of the smaller denomination was sent out by the Emma, in charge of their officer on board, who will superintend the purchase and selection of stock at the Cape.

NEW SOUTH WALES.

The following interesting information respecting this Colony has lately been communicated to us.

"In 1787 this country was first colonized, in order, as expressed by the legislature, "to rid the Mother Country of the intolerable nuisance arising from the daily increasing accumulation of criminals in her jails and houses of correction."

Of the moral state of the convicts it is only necessary to state, that government made no provision for their religious instruction during the voyage, more than the reading of the Episcopal service on the Sunday by the surgeon of the ship, and it will be at once perceived that depraved as they were when they left this country, they would unavoidably have grown much worse in the five or six months they were necessarily confined, to the number of 250 or 300 in the hold of the ship, with no other discipline than that of the military sent to prevent them from breaking out into rebellion.

Free emigration was generally discouraged up to the year 1821, when government altered her policy, and offered inducements to persons to form settlements there.

Of the free emigrants, it has been said by an acute observer, "that although many of them have been men of reputable character and respectable standing in the world, others have been driven to emigrate as a dernier resource, after every expedient for gaining a livelihood in the mother country had completely failed." "The very length of the voyage from England, has exerted a demoralizing influence on the population of the Australian colonies, inasmuch as it sometimes induces habits of indolence, which are afterwards not easily overcome, while the more frequent, and sometimes unlimited, use of ardent spirits on ship board, insensibly brings on that species of dissipation."

These classes of persons are, above all others, those who need that the gospel should be brought to bear upon their characters with all its benign and renovating influence; but neither have the government nor the public interested themselves to supply their religious wants, in the least degree commensurate with their necessities."

After stating that the population now amounts to upwards of 60,000 free persons, and 25,000 convicts, an appeal is made for assistance in building another place for religious worship in the town

of Sydney, the capital of the colony, under the following pleasing and hopeful circumstances.

"Mr John Saunders, who was practising in the profession of the law, felt impelled to forsake its pursuits and prosecute further studies, to fit him for missionary service. While seeking divine direction as to the place whither his steps should be directed, a letter was placed in his hands, signed by a number of persons residing at New South Wales, earnestly imploring that a minister might come out to them. After much deliberation and prayer, he was led to judge this to be a call, in the providence of that God, who sent in the dream of the night, a Macedonian to the Apostle Paul, to invoke him to come over and help them.

On the 1st December, 1834, Mr. Saunders arrived at Sydney, to the great joy of those, who having been for a long time imploring a gracious God to send them an under-shepherd, now looked upon his arrival as an answer to their prayers, and received him with all thanksgiving. A room having been hired, and divine worship commenced there, it soon became too crowded; applications were made to the Governor for a larger room in the old court house, which being granted, the congregation removed thither, and very speedily another application was necessary, for a still larger room, then about to be vacated. Here an increased prosperity seemed to attend the preaching of the gospel; additional numbers came, and were compelled to go away, there not being room even to admit them. It became a serious duty to consider what ought to be done. A communication was opened with the Governor, and a piece of Freehold Land was granted by his Excellency to Trustees, upon condition that they should build a place of public worship. Although none of the congregation are in affluent circumstances, upwards of £300 was immediately subscribed towards £1200, the amount which the chapel, now in the course of erection, will cost."

J. Saunders went out at his own expense, and in a private letter from that excellent and devoted Missionary, he says, alluding to the ministers already engaged in gospel labour at Sydney, (The letter is dated 23rd of November 1835.)

"We yet require good Scriptural Schools, and self-denying itinerants. I trust that good men will emigrate that we may have more of the sacred leaven; but they must be tried men, for this is a trying place, the fining pot for silver; England may be that fining pot: and the furnace for gold, but New South Wales is a furnace hot enough to run away with all sham or drossy metal. Do not think I boast myself. I was mercifully warned before I came, and therefore have been enabled to watch a little: but I feel I am only buckling on the armour to the contest, and therefore still say to the Eternal, "Be thou my help. I am but feeble, I feel my insufficiency day by day, but I desire to go forth as David did, in the name of the Lord of Hosts." And now I must humbly recount what the Lord hath done for us in the last twelvemonths, for this day week completes a

year of sojourn in this sinful land: and truly he hath wrought wonders, he has gone before us to direct us, I trust in the way of his steps. I have not been silent for two Sabbaths in the year, and have had four services a week for the last nine months. God has given me acceptance and I believe some usefulness among the people: curiosity has in some measure ceased, and yet the little place is full to overflowing. I think our friends are living more in love and more upon the gospel. As it respects support they have I think in giving me at the rate of £120 $\text{\pounds}$ annum done nobly, and do not relax their efforts. Then on Thursday I lay the foundation stone of the first Baptist Chapel in New South Wales. I tell you these things, my dear brother, that we may rejoice together. I do not, I dare not, I cannot boast, for there is neither room nor reason for it. Boasting is excluded. God hath worked in me and others to will and to do of his good pleasure, and that is an unspeakable mercy. He hath wrought all our works in us. I rejoice with trembling. Touching bricks and mortar is a dangerous thing, yet I trust the kind Providence which has made it imperative on us to build, will lead us right through. I do hope people will pray for New South Wales, and for me also, that utterance may be given, and that I may speak boldly as I ought to speak in the name of Christ."

The charge of Judge Burton to the Jury, delivered at the close of Sessions of the Supreme Court of New South Wales, for the year 1835, gives an appalling view of the wickedness of the Colony, and the great deficiency of religious instruction; but though highly coloured, a resident on the spot observes, that "it depicts us as we are."

Speaking of the number of criminals, Judge B. said, "the picture presented to their minds would be one of the most painful reflection; it would appear to one who could look down upon the community, *as if the main business of us all were the commission of crime and the punishment of it; as if the whole colony were continually in motion towards the several courts of justice*, and the most painful reflection of all must be, that so many capital sentences, and the execution of them, have not had the effect of preventing crime by way of example."

"In his opinion, one grand cause of such a state of things, *was an overwhelming defect of religious principle in this community*; a principle which he considered as the polar star to guide a man in all his conduct, and without which none other would prevent him from crime."

He states that he did not intend to impute blame to any one individually, but in referring to the want of religious principle and the deficiency of religious instruction, he observes that "in a question of such vital importance, which involved not only the present but the ultimate welfare and security of the colony, all were interested; and it was the duty of every one to do what he could to ameliorate, if possible, its present condition. He only stated the fact and lamented it."

MADRID.

The following is the latest communication from Mr. Villalobos, engaged in the Model School at Madrid.

"Our institution, though obstructed in its progressive improvement by the state of disturbance in which this country is unfortunately involved, and the pacification of which attracts the whole attention of our government, goes on pretty well. There are two sections, or departments—the model school for boys, and a seminary for the training of masters, in which they must apply themselves, during two years, to the acquisition of an elementary instruction in different useful sciences, such as the mathematics, history, geography, natural philosophy, chemistry, zoology, &c., besides a thorough knowledge of the Lancasterian or British system, for the practice of which they must be considered quite proficient, before they are permitted to hold a school by themselves. The model school, under the exclusive management and superintendence of our friend Gallardo, with upwards of 300 boys, is already, in its improved state, a miniature copy of yours. I could never have imagined that so much could have been done in so short a period as three months, and it greatly speaks in favour of my friend's active zeal and intelligence. I am at the head of the seminary: and though this charge is rather heavy and difficult for me, I hope, with patience, perseverance, and good-will, to succeed in my endeavours."

Both these gentlemen, before leaving London, expressed, in the most gratifying manner, the assistance they had received from the British and Foreign School Society.

MADERIA.

"Since the change of government, the cause of education has prospered in this island. The present governor, who is a man of liberal principles and of enlightened mind, has done every thing in his power to promote the instruction of the inhabitants. Mr. Phelps, who has for many years corresponded with the Society, writes:—

"The prefect and his lady instituted a society for the formation of infant schools, soon after their arrival; and on the 1st of December last, the first school was opened, with 50 children. Of course their Excellencies were highly gratified, to find that the system of mutual instruction had already taken root in the island, and that such an excellent model existed, for the second stage of instruction, as that actually presented by the Girls' Lancasterian school, which has been carried on through all obstacles presented by adverse political circumstances, and has attained to a high state of order, containing at present 101 girls."

The boys' school, which was dissolved, in consequence of the revolution of 1828, is now re-opened, under the care of Mr. Alex-

andro Luiz da Cunha, who is paid by the government."—*Report of the British and Foreign School Society.*

ATHENS.

"Georgius Constantine continues to retain the office of teacher in the Royal Model Elementary School in Athens, and in that important station he has trained 25 young men, who have been sent as teachers to different parts of Greece, besides imparting instruction to about 60 old masters who have been sent to him for improvement. He states that the number of pupils in the boys' schools throughout Greece is now upwards of 9000, irrespective of those who go to the grammar or high schools.

Leonidas Drakakis is engaged in the seminary of elementary teachers, as teacher of writing and arithmetic, and Pericles Raftopoulos is employed by the American missionaries as a translator. It is gratifying to the Committee of the British and Foreign School Society, to find that these three youths, who were educated at the Borough Road, are thus usefully employed in disseminating knowledge among their countrymen.

The first of these, (Georgius Constantine,) who was originally purchased in the slave market of Smyrna, and sent to this country for education, thus narrates the unexpected discovery of his mother and two brothers, who had been carried away thirteen years before by the Turks. He says :—

"It is with no small degree of joy that I inform you, that my mother, of whom I was deprived thirteen years ago, has arrived lately with two of my brothers, one of whom was made a Mussulman by force. I am happy that I am able to administer to their comfort, and that I have an opportunity of relating to them, in the evenings, how our Saviour died and suffered for us. The sorrows and sufferings of my family—father, mother, and brothers—cannot be described in words. I hope they will now be happy in this world, and happy in the world to come."—*Report of the British and Foreign School Society.*

FRANCE.

The schools under the direction of the government, both for the training of teachers, and for the education of the poor, as well as those of the Society for promoting elementary Instruction, continue to be efficiently conducted, and with increasing benefit. The British Free Schools, for the instruction of the English poor, have increased in numbers during the year. A well-qualified mistress has been sent over to take charge of the Female school, and she has brought the school into excellent order. In the last letter from the treasurer, he says :—

"The schools are increasing daily, and assuming a degree of importance which far exceeds any thing we could have expected. The teachers are doing their duty to the satisfaction of us all."

BERBICE.

We have been so much interested in the perusal of a letter from John Wray, Missionary at Berbice, that we gladly avail ourselves of the permission kindly granted to us of making some extracts from it. The letter is dated 19th April, 1836, and is addressed to Robert Forster, of Tottenham.

"Your kind letter I duly received, and thank you for the kind interest you have taken in assisting our schools at Berbice. I also feel under great obligation to the Ladies Committee, for the promotion of Education in the West Indies, for a grant of £15. sterling, and shall apply it to the objects of education, in accordance with the wishes of the donors, either to our infant school establishment, or to a school we have in contemplation on "the broad and comprehensive principles of the British and Foreign School Society." It has long been the desire of my heart to have an establishment of this nature at Berbice, and some years ago I endeavoured, as far as my own personal exertions were concerned, to do what I could: but I am now authorized by the Missionary Society, partly at their expense, and partly at the expense of the Government grant, to erect a school room in New Amsterdam, to contain 300 children, for which I am now making preparations, and expect a master and his wife from England, almost immediately, who I believe have been trained in the British and Foreign School. Sir James Carmichael Smyth will, I doubt not patronize it, as he is a friend to education, and takes great interest in all the schools which are established. We have it also in contemplation to erect four or five schools in the country. The Negroes are every where thirsting after Scriptural knowledge, and take great pains to acquire the art of reading, from the child of six years old, to the grey headed man of sixty. The adults in particular are anxious to learn to read the Bible. During the last two months, the negroes of four or five plantations of the West Coast, have united to erect a building in their own time, after their daily task was done, 80 feet long, and 25 broad. The men cut the timber out of the woods, and also the grass to cover it, which is done very neatly. The sides are wattled and plastered, the latter was done chiefly by the women I believe, and the old people levelled the floor. It was done by men, women and children, all hands were engaged. I opened it on the 4th inst. My son-in-law Mr. Howe, our missionary on the west side of the river will have a school there twice a week. The first time he attended, about 200 scholars were there.

"We have seven missionary stations at Berbice, at all of which education is making progress, though not in that systematic manner

which is desirable, for the want of a teacher, and the difficulty of getting the plantation children in the week. At a station about thirty miles up the river, we have a daily school of about 50 children, kept by a black man and his wife, to whom we pay 800 guilders a year, or about £60 sterling. At another about sixteen miles up the river, we have a second, of about the same number. A coloured young man is the teacher. Many adults are taught almost every evening. Our Sunday school in town consists of between 3 and 400. A very large proportion of the West Coast people have learned to read the Bible, and many are learning to write, though we cannot form them into regular daily schools.

"The working of the apprenticeship system depends very much on the manager of the estate, so it is difficult to give a correct idea of it, but where the planters are favourable to it, it has succeeded better than could be expected. Some of the planters say it is preferable to the old system. Many of the negroes however, particularly sugar boilers, and other head people, are paid for their extra labour. Last year a large surplus of produce was made more than in former years of Slavery. This however is attributed by some to the very favourable seasons, and the introduction of machinery. On many estates the canes are now conveyed from the punts to the mill by the engine, by means of a rail-way, and the cane trash which was the hardest work on the estate, when carried by the hand, is conveyed also by the railway to the house, by the assistance of two or three boys, which formerly took a number of stout people to carry it in bundles, some of whom were almost sure to be sick the next day, as I have been told by the planters. On large estates I am informed that these rail-ways save the labour of upwards of thirty people daily, who of course now labour in the field, but yet the abolition act was the means of introducing these improvements. The negroes in general behave well, and meet the most sanguine expectations of their friends. A planter told me lately, that since he paid his people for extra time, he had not nearly so many in the hospital. A merchant informed me that he now sold double the quantity of goods to the negroes. It is however said, and I believe truly, that mortality among the infants is far greater than formerly, in consequence of their mothers being sent into the fields, and not permitted to remain at home to nurse them. Indeed from the opinion I have formed, it seems to be the great object of most, to get all the labour possible during the apprenticeship. As to the system of punishment, it is only taken out of the hands of the manager, and put into that of the magistrate. The people on some estates, complain very much of severe punishments. It is my opinion, that nothing but free labour and wages will do away with the whip, and that the people are as well prepared for it now, as they will be in 1840, and that the apprenticeship ought to be abolished at once, or at any rate it should cease when the non predials are free. The removal of the apprentices from one estate to ano-

ther without their consent, is one of the worst parts of the system, and has caused great dissatisfaction in Berbice, since the Abolition Act.

“Marriage is becoming general among almost all classes of people. The former customs of illicit connexions are fast passing away, and indeed a great change has taken place for the better during the last few years. We need the exertions of our English friends, to assist us in this great work.”

BAHAMAS.

It is peculiarly animating to those who are interested in the welfare of their fellow-men to follow the course of improvement in any state or community, and to observe the result of a wise and enlightened policy in the administration of government: and this satisfaction we may derive from noticing the progress of events in the Bahama Islands.

The circular issued by the Lieut. Governor to the special magistrates to assist them in the right understanding and performance of their duties, is an excellent document; amongst other subjects he mentions that

“The efficacy which has attended the adoption of hard labour as a punishment in New Providence, recommends the use of it in other districts: and by applying this labour to the erection of gaols, additional means will be found of controuling those who disturb the public peace. I have therefore to recommend to you the adoption of this mode of punishment, in preference to all others; and by providing in the sentence, that in case of combination or refractory conduct the prisoners should be sent to the workhouse at Nassau, a discretionary power may be vested in the Local Magistrate, on application from the constable to send them down with a copy of the sentence, and a statement of the period that the prisoner may have already performed the labour awarded.

“Persons condemned to imprisonment by the Justices of the Peace, may be similarly employed under the rules of the gaols, when not otherwise directed.

“As the period must shortly arrive,” he observes, “when all the engagements of master and servant, of employer and labourer, must be upheld, as in other countries—under the operation of laws, to which all classes are subject in common,—it is of the greatest consequence, that, in the progressive enfranchisement of the apprentice, the ordinary motives should become effectual, which impel men to industrious and honourable exertions. To this end my attention has been directed to the means of diffusing moral and religious instruction, under the act for establishing out-island-schools, the principle of which is so well calculated to gain the co-operation of the people, and your assistance in carrying it further into effect, will materially tend to promote good order and industry in the districts you may visit.

"I attach very great importance to the introduction of Infant schools, and schools of industry for girls, and eventually for boys;* and besides the allowance of £.40 per annum to the teacher of an out island school, £10 per annum will be given to any respectable and competent female who will undertake an infant school and girls school of industry, upon the plan pursued at Nassau."

Colonel Colebrooke then makes some observations respecting the selection of land in appropriate situations, where such lands may be advantageously laid out in allotments; and requests the magistrates to take every occasion to impress upon the inhabitants of the out Islands, and especially the apprentices, that he confidently relies on their cheerful support of the law, and discharge of the obligations imposed by it; and that they will learn practically to appreciate the advantages, which are derived from order, industry and integrity, in the fulfilment of engagements.

In his "remarks for the guidance of magistrates on circuit," he observes,

"It should not be forgotten by the Magistrates, that *Slavery is for ever abolished*; and that in acting between apprentices and employers, he is adjusting only the differences of free men, who are bound by mutual and specific obligations to each other for a definite time, which obligation, the law intended should be beneficial to both. The magistrate should consider himself specially commissioned as the Friend, Advocate, Protector and Guardian of the ignorant and unprotected apprentice, and should at all times be his adviser.

"Let the Magistrate," he continues, "never lose sight of that most important and essential provision of the act of the imperial parliament for the abolition of slavery. "The promoting the industry and well being of the manumitted slaves, and the bringing them into the new state and relation of society," in which the law has placed them: in accomplishing which, much depends upon the special Magistrate."

In a private letter from Colonel Colebrooke referring to the state of this colony, he observes, "Here I am rejoiced to say we are going on as well as can be. We have a free race of black people," "a bold peasantry, their country's pride," "and I must do all classes the justice to say that there is the utmost disposition to harmony amongst them. The occupations of our special magistrates are therefore of a pleasing kind, complaints are few and trivial, and their time is chiefly engaged in going about the island forming "Home Colonies," and establishing schools. They are listened to with great attention, and their visits are looked forward to with pleasure. In the elections for a new assembly, two special magistrates were spontaneously returned to the house."

The same letter contains the following affecting picture of human

* The girls to be taught needle-work, spinning and other branches of domestic industry; and the boys to be employed in garden and field work.

miseries, "you are aware," Colonel Colebrooke says, "that I am in the midst of those countries where slavery and the slave trade, are rife in all their horrors and abominations. Two cargoes of poor Africans, chiefly women and children, were lately landed here from two captured Portuguese vessels. Those who survive are doing well, and are taken care of by the inhabitants, but a great many have died, their constitutions having been destroyed by their treatment on board. To see them on board was afflicting, and to see them land naked and emaciated, and yet joyous and elated at their deliverance, was a scene for a tragic painter. Count Ugolino and his children in prison, would imperfectly convey to your mind the condition of these poor people on board the Vigilante without a deck for them to lay on, only hurdles and filth, in a space of four feet high and three feet for the children. The officers and men of the Racer who captured them could not get below, but they checked the mortality by allowing the poor creatures to come on deck.

"The Portuguese were indicted for piracy on a charge of having murdered some of them in cold blood before their captain, but the Grand Jury threw out the bill. The proceeding has however alarmed these wretches. I do hope that some treaty with the African chiefs may be made, and that they may be confederated. You are aware that these treaties were effectual on the eastern coast, with the Imaum of Muskat, and with the sovereign of Madagascar. A few vessels of war to watch over their execution, with a resident Authority charged with this trust, in our African settlements, would be quite effectual to the end proposed.

The speech of the Lieutenant Governor, on proroguing the House of Assembly, May 6th 1836, is in full accordance with the sentiments expressed on the opening of the session, alluded to in our last number. Many local improvements have taken place, and amongst these we mark with peculiar interest those which relate to the subject of education, and to prison discipline.

In reference to the act passed for the instruction of the youth of the Colony, Colonel Colebrooke observes,

"I cannot doubt that the commission whom you have so judiciously entrusted with the execution of your views, will be animated with a desire to impart to the youth of the Colony, the inestimable benefits arising from a sound religious and moral education, and from such general instructions as may be practically useful to them in the various relations of life; and it affords me pleasure to announce to you the arrival of the gentleman who has been appointed by his Majesty's government to establish a Normal School in the Colony." (see No. 16 p. 256.)

From J. Mc. Swiney, the individual alluded to, the Committee of the British and Foreign School Society, have received a letter, in which he speaks very favourably of his general impression of the character of the people: he says,

"I am exceedingly pleased with the general character of the Black

people here, so far as I have had an opportunity of observing, they would do themselves credit in any class of our English peasantry, for the upright spirit they exhibit,—for the high estimation in which they hold the exertions their friends in England are making for their good, and for their general respectable deportment. Temperance and Friendly Societies, appear to be properly appreciated by them, and are likely to prove of incalculable good. They are waiting anxiously for the operation of the new law providing education for the children, which will commence the 27th of the month.

“On the Anniversary of his Majesty’s birth, I witnessed a most delightful spectacle. The members composing the Friendly Societies, walked in procession to the government house, very respectably dressed and decorated with blue ribbands, where they were received in state by his excellency the governor. For me this was an affecting scene, and I could perceive it was no less so to his Excellency, whose kind feelings were evidently wrought upon. They behaved like men conscious of their true portion in society. They did themselves credit, and justified their friends; I could have wished that you had seen them, it would have afforded you much encouragement as it did me at the time. They are every way worthy of the sympathy they have received from British Christians. Colonel Colebrooke enjoys a proud, an enviable satisfaction from the success of his generous exertions for their good; but especially must he feel gratified to perceive those prejudices which are so violent in the other West India Islands, dwindling rapidly before his liberal and enlightened government.”

An Act was passed by the legislature for granting premiums and bounties in certain cases, calculated to stimulate the inhabitants to develop and improve their own resources.

ABORIGINES OF NORTH AMERICA.

The virtuous part of the citizens of the United States should form associations and establish correspondencies, to counteract the proceedings of the unprincipled part of their community, who are heaping causes of reproach upon their country, which, if they go on at the present rate, are calculated to sink them to the lowest grade among civilized nations. Do not the circumstances of the Indian war, now raging, call loudly for an inquiry into the causes from which such a calamity has arisen? these are hinted at in the following extracts from an American paper just received.

The President, it was reported at Washington, was so vexed at the continuance of the Indian hostilities, that he intended, immediately on the rising of Congress, to take the command of the army in person, and, by one decisive blow, put an end to the war. The “New York Daily Advertiser” copies from the “National Intelligencer” several letters, showing that the Indians have been most shamefully oppressed, and adds the following remark, which we fear is but

too justly grounded;—"That the Indians have been cheated, defrauded, and then driven off, we have not a doubt. The whole cause of the present disturbances is owing to the continued wrongs these people receive at the hands of the whites, whose cupidity knows no bounds. In the language of Mr. Jefferson, 'We ought to tremble when we consider that God is just.'"

The same paper gives also a specimen of the protection from the *Laws*, which may be expected in some parts of the United States.

A clergyman, named A. W. Kitchell, belonging to New Jersey, lately underwent the penalties of Lynch law at Hillsborough, Georgia, for having upon him "sundry certificates and other papers of a suspicious and spurious character." A committee of citizens was appointed, and the ruffians reported as follows;—"The committee would advise that the said Kitchell should be rode round the village on a rail, with a band of all kinds of music playing the 'Rogue's March;' that his head should be tarred and feathered, and again rode round the village as before; that he should also leave this state within ten days from this time, under the penalty of Lynch law." The sentence was duly carried into execution.

By Lynch Law is to be understood, the will and pleasure of any set of ruffians exercised, in defiance of the laws of God, and of civilized society:—by Lynch Law, a poor wretch was lately roasted to death by a slow fire; hundreds of people looking on without any attempt to check such infernal proceedings.

GEORGIA.

We are gratified to learn that the cause of education is receiving increased attention in the state of Georgia. In addition to the state institution, we understand an effort is making, by private enterprise, to build up a new college, of high character, denominated Oglethorpe University, to be located at a healthy spot, not far from Milledgeville.

A manual labour department is to be connected with it, and also, a department for the education of teachers to meet the great deficiency of competent instructors of youth.

THE LINDFIELD REPORTER,

OR

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PART II.

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IRELAND.

In a recent journey through some of the Southern, Western, and Northern counties of Ireland, undertaken partly in reference to objects connected with agriculture, and the education of the people, the Editor has had an opportunity of seeing a great deal of the state of that very interesting and long oppressed country.

The lamentable effects of ignorance, idleness, and vice, consequent upon a demoralizing system, have been long deplored by every humane traveller; but it is cheering to observe the spirit of improvement, which is now manifesting itself in various directions; roads are being formed through districts, which, for want of access, were placed beyond the protection of the law—bogs are being drained—cultivated fields are creeping up the sides of mountains, which were before almost unproductive of food for man; benevolent individuals and societies are actively engaged in promoting instruction, and encouraging industry. Commerce is rapidly increasing, light and knowledge are spreading, and in proportion as they prevail, we may confidently expect that superstition and ignorance will cease to exist. While, however, the large proprietors of the soil are adding to their revenues, through the improvement of their estates, the persons and cabins of the great mass of the people still exhibit a spectacle of dirt, rags, and wretchedness, not to be equalled in any other country in Europe: but we are consoled in observing that public attention is powerfully excited to the consideration of what can be done to ameliorate the condition of the Peasantry of Ireland.

The two small volumes by the late Henry David Inglis, entitled 'Ireland in 1834' is a most interesting work, and ought to be read by every one who takes an interest in the welfare of our Irish brethren. This book was our companion in our late journey, and, as far as our observations went, we can bear full testimony to the faithfulness of the author's representation of important facts.

The causes of the miseries of Ireland are complicated; some have attributed them to the minute subdivisions of land, and the enormous rents exacted for them, and have employed this as an argument against allotments of land to the poor: while it has now been demonstrated that such allotments, under proper conditions and a fair rent, are among the most powerful means of bettering their condition. The causes may with far more justice be referred to the want of suitable education, and consequent gross ignorance—to the want of a fair opportunity for the exercise of honest industry—to ecclesias-

tical oppression, of one sort or other,—to a blind subserviency to Priests—and above all, to the immoderate use of whiskey. This occasions the jails to be filled, and is the most frequent cause of the murders and catalogue of crimes which have so long disgraced many parts of that unhappy land. In one jail that we visited, containing 132 prisoners, the Governor said, there were not more than 10 whose crimes could not be traced to drunkenness. In Limerick there are vast establishments for the manufacture of ardent spirits; and the Proprietors are getting immensely rich. It does indeed seem passing strange that any Government should be so blind to the demoralizing effects of intoxicating liquors, as to adopt a measure, which has been the means of increasing their consumption to an enormous extent. Two years ago the duty was reduced from 4s. 6d. to 3s. 6d. per gallon, and subsequently to 2s. 6d.; and yet, from the increased consumption, the revenue has exceeded its former amount by £6000 in one quarter.

Ought it not to be considered as one of the first duties of a Government to put down every thing which tends to the demoralization of the people, instead of permitting it to go on, upon the plea of *expediency* because the state is in need of money; can any amount of revenue compensate for the moral mischief, the multiplied crimes, the horrible murders, which have been traced to the use of this poison?

We were much grieved in observing in almost every town we passed through, the vast number of spirit shops; in many instances, three of them next door to each other; and close to the gates of the Marquis of Downshire at Hillsborough, there were four in a row—even grocers and petty shopkeepers have “Licensed to deal in Spirits” painted over their shops, so that a stranger might naturally conclude that the selling of whiskey was a trade, almost universal.

The jail at Limerick, built upon the plan recommended by the prison discipline society of London, is a model for all prisons; it is upon the Panoptican principle; every part is delightfully clean, and free from any unpleasant smell, silence among the prisoners has been enjoined by order of the magistrates, and it has had a marvelously good effect: the cost of each prisoner is about £13 $\frac{1}{2}$ annum; different trades are carried on in the prison, as weaving, shoemaking, &c. the prisoners have one third of their earnings: here also it is remarked that almost all the crimes, particularly manslaughter and murder, originate in drunkenness, and increase with the increased consumption of ardent spirits. In the year 1835 there were 804 prisoners, 76 were females, and of these only five could read or write, and 536 of the males were incapable of either reading or writing: they have a school in the prison; the bill of fare is, for breakfast eight ounces of oatmeal boiled into stirabout, and one pint of new milk, dinner, between four and five pounds of potatoes steamed, and one pint of butter milk; the cost of diet for one day, three-pence farthing per head.

Limerick is also distinguished by its Lunatic Asylum, which seems, as well as the jail, to be a perfect model in its kind: the present super-

intendents appear to be admirably adapted to their office ; we were struck with the beauty and cleanliness of all parts of the establishment ; the white-wash of the corridors was perfectly dazzling, the boards of the floors were as clean as scowering could make them, the cells airy and comfortable ; the mild system of treatment is employed with the best possible effect, no chains or any other mode of coercion beyond a strait waistcoat was to be seen ; the patients were taking the air in the gardens &c. and were remarkably tranquil ; several of the women were spinning, and it seemed to be a part of the system to furnish the patients with what would tend to amuse them : the proportion of males and females was nearly equal, the total number upwards of one hundred and forty.

The Barrington Hospital is a striking monument of private benevolence. It was erected by Sir Joseph Barrington and his sons. The eldest son Matthew, a Barrister, has, by his honourable conduct, and the blessing of Providence on his talents and industry, been raised from an obscure situation in life to eminence in his profession, and he is now the distinguished friend and benefactor of his native city, and of society at large. Limerick owes to him many excellent plans for its general improvement. This hospital was opened towards the end of 1831. There have been admitted 1288 persons, of whom 876 were discharged cured, 6 incurable, 284 relieved, 89 died, and 33 were remaining in the institution. Many out patients were also attended to, and during the prevalence of cholera in 1833, the governors allowed this hospital to be used for persons afflicted with that disease, who are not included : workmen are now employed in enlarging the hospital, and Matthew Barrington, finding it difficult to obtain funds for its support, is adopting an expedient, which is in very common use on the Continent, that of establishing a *Mont de Piété*, or substitute for Pawn Broker's shops : the sacrifices made by the poor in obtaining temporary assistance in money from these shops, is almost incredible, amounting in many instances to 800 per cent per annum, interest on the money thus lent. He has erected a large and beautiful building with a dome and galleries, and is raising money by debentures at the rate of six per cent per annum interest. The following is a statement contained in his prospectus.

"It is well known that the distress and improvidence of the poor frequently compel them to have recourse to the Pawn Broker, and that the advances which they there receive are made at a rate of interest ruinous to the unfortunate persons who seek this mode of temporary relief. It is true that the rate of interest is sanctioned by government, as by the 26 of Geo. III, Chap. 43, they are permitted to receive £30 per cent. per annum, besides the allowance for duplicates. This is on supposition that the pledge is not redeemed before the expiration of a month. The practice is otherwise, as the most distressed persons frequently redeem the pledges within the week. It is a common habit to deposit some article of apparel on the Monday

morning, which is redeemed on Saturday night, to enable the individual to make a decent appearance on the Sabbath. But as the lowest charge of interest by the said act (and the amendment thereof, 28 Geo. III. chap. 29,) is for a *month*, and as it is very much the habit to redeem in a week, the charge including the price of the duplicate (without calculating compound interest or the interest on a shilling where only a *fractional* part is given, and for which interest is charged as if the entire shilling had been lent) will amount, in the cases of those in the greatest want, to £866 13s. 4d. per cent. per annum.*

Though this business is, in most instances, conducted by persons of fair and unblemished character, yet there is generally some degree of odium attached to it, from its being thought that advantage is taken of the ignorance and necessity of the borrower, and that the enormous profits of the lender are wrung from the distress and misery of the poor.

The "*Monts de Piété*" were established to remedy these evils, and for the purpose of making advances to the poor on deposited pledges, at a fair and equitable rate of interest; and it is remarkable that the British dominions are the only part of Europe in which private pawn-offices are allowed, or in which the profits are not applied in charity.

The success of the first experiment extended these establishments in Germany and France, and other parts of the Continent, so that at length they became an object of attention to the governments of those countries.

They have been, for years, established in all the Provincial Towns in France, under the control and direction of the crown, and their management was regulated by the "Code Napoleon" in 1804, which states, "That no house of Loan or Security, can be established but to the profit of the poor, and with the approbation of Government," and other provisions were made by a royal ordinance of Louis XVIII. in 1824.

The principle on which these establishments are formed, is, "to relieve the temporary wants of the poor by advances of money upon pledges, securing them from rapacious and usurious exactions, and that the profits (after defraying the expenses and paying the interest of the capital employed) should become a fund for the benefit of the class of persons from whom they are derived, and appropriated to their maintenance and support, when sickness and disease prevent their pursuing their ordinary occupations."

In those countries, private individuals are prevented from carrying on the trade of a Pawn Broker, the ordinance declaring that the "object of the law is to lower interest to the poor, and to turn profit

* One shilling lent and received in the week, pays 1d. Interest, and 1d. for the Duplicate; this is 8s. 8d. interest on one shilling for a year—or, £8 13s. 4d. on a pound for a year—or £866 13s. 4d. on £100 for a year,—and this exclusive of compound interest.

to the hospitals." It is at the "*Monts de Piété*" only, that money is lent upon pledges; to them the poor man goes with perfect confidence that he will receive the fair value on the article deposited—that no advantage will be taken, either of his ignorance or necessity—and that he is contributing to a fund, which will comfort and relieve him in the day of distress and adversity.

In the councils of Lateran and Trent, and Fleury's and other Ecclesiastical Histories, the advantage of the "*Monts de Piété*" upon the industry, habits, and morals of the people, are so forcibly pointed out, and they appear so desirable in every large community, that it is surprising the public attention has not been directed, in these countries, to so excellent a plan for benefiting the poor.

It is proposed, that a capital be raised for the establishment of a "*Mont de Piété*," in connexion with "The Barrington Hospital and City of Limerick Infirmary," by Debentures of £5 to £100 each, to bear interest at six per cent.

That the profits of the establishment shall in the first instance, (after defraying the expenses,) be applied in paying the interest of the capital lent, and the surplus profits to be divided in equal shares, *one* in paying off the debentures, and the *other*, (and when the debentures are paid, the whole,) in the maintenance and extending the benefits of the hospital; the funds of which would be thus so much increased, that the Governors could enlarge the sphere of its utility, not only in giving relief and comfort to the sick and indigent, but in assisting them after their recovery or during their convalescence. It cannot have escaped the observation of those who attend a public hospital, that there occur many circumstances of distress to be relieved, besides the cause for which patients are admitted. Many persons are obliged to relinquish their trades, having consumed what they possessed, in the hope of relief, and run into difficulties from which they are unable to extricate themselves; and how frequently does it happen that they are unavoidably dismissed from the hospital in a weak and infirm state, to return (perhaps to a large and wretched family) without the means of support, or strength to seek employment, and often without a home; and thus frequently causing a relapse, or establishing a diseased and weak constitution.

These are not speculative refinements, but truths drawn from experience and reality, and it is obvious that they must be felt with accumulated severity by such as have families dependant on them for support. Is not then the power of affording relief to such objects most desirable?

By the means proposed, benevolent persons will assist in a work of charity, without any injury to themselves, as the rate of interest is greater than they could receive in the public funds; the profits of such an establishment will ensure ample security, and being merely lenders of the sums for which they take debentures, incur no responsibility, nor have they any share in an establishment conducted under the directions of the Governors of the Hospital, who are a

corporate body, and not individually responsible. Tradesmen and other persons may take debentures of even £5, and receive nearly double the amount of interest now received in the Savings' Bank, and be at all times enabled to raise money on such debentures, as they will be received as pledges, and money lent thereon.

The confidence of such advantages following this proposed establishment, is not founded on the sanguine expectations of the writer, but in the result of a very minute and accurate enquiry into the effects which have followed the endowment of these institutions in France, Italy, and elsewhere.

It is a confidence which all must feel who will take the trouble of enquiring into the general success attending a Pawn Broker's business on the most limited scale. There is scarcely an instance of a Pawn Broker's failure, or his name appearing in the Gazette; and their profits, in proportion to the capital employed, far exceed those of any other business whatever."

Any person desirous of promoting this valuable institution, may correspond with Matthew Barrington, 50 Stephens Green, East, Dublin; Daniel Barrington, George's Street, Limerick; or John Allen, Registrar, Barrington Hospital, Limerick. No part of the sum subscribed will be called for until the arrangements are completed, and then only in instalments as wanted.

Establishments of this kind properly conducted, would be perfectly secure, and could afford to give a much higher rate of interest to poor depositors, than Savings' Banks connected with the public funds, which give little more than 3 per cent, since the last reduction of interest: a measure to be regretted, unless it could be proved to be a matter of absolute necessity.

The want of profitable employment for the wretchedly poor population of Ireland, must be a matter of astonishment to any scientific agriculturist, in passing through that country: thousands of acres of easily reclaimable bog, are frequently meeting the eye of the traveller; particularly in the southern and western districts. Limestone occurs in profusion: nothing is wanting but to convert it into lime, and apply it to the surface after the land has been thoroughly drained. It is in the power of public spirited landed proprietors, to raise their miserable tenantry to the rank of independent labourers, by employing the means long ago pointed out in "Colonies at Home." This is at length proved to demonstration on the lands of Pobble O' Keefe, in the county of Cork, about 16 miles from Killarney, 12 from Castle Island, 15 from Kanturk, and 13 from Mill Sheet: here a great experiment is making under the sanction of government upon 5000 acres, belonging to the Crown: it is carried on under the commissioners of woods and forests, viz. Lord Viscount Duncannon, W. D. Adams, and B. C. Stephenson. Their agents or surveyors in the work, are James Weale, and Richard Griffiths. As the cultivation of lands at a considerable distance from any town, and not easily accessible for want of roads, must be

considered hopeless, the attention of the commissioners was of course directed in the first instance to this important requisite; and extensive lines of excellent roads, are already executed.

After an early breakfast at the Hibernian Hotel, Killarney, we set off on an outside car, for the site of the proposed "King William's Town." We passed through a wild boggy country, bare of trees, on a tolerably good cross road, till we came to the stone quarry, within 4 or 5 miles of the place; here the road was so bad we were obliged to walk. The cabins which we passed, have earth floors, and are built, some of mud, some of rough stone and thatched; many of them have only one little window, and a considerable number have neither window nor chimney, the smoke from the turf-fire finding its way out at the door, and through the thatch or sods, with which these hovels are covered; the children are uniformly in rags; it seems to be the practice to wear their garments as long as one piece will hang to another; the family, including pig, fowls &c. live all together in one apartment. It was four hours before we arrived at King Williams Town, which consists at present of a few houses built upon the plans described in the parliamentary report; the school-house is finished, containing school-rooms for about eighty boys and eighty girls, that for the boys is not yet opened, but the girls were admitted about six days before our arrival, on the 10th of eighth month; (August,) the mistress seems to be a suitable person; she was trained at the Kildare Street establishment, Dublin, in the year 1827; there are already 69 children in attendance; the Inn is finished, and several of the other buildings; we were sorry to find, that instead of providing allotments for a number of poor people, who might easily support themselves upon the land by their labour, the plan seems to be to form farms of 60 or 100 acres and upwards, to be cultivated by horses &c. in the common way of farming. The result of experiment, already made upon about 300 acres of the bog, are delightful; upon land which did not produce or at least would not let for a shilling an acre, and which in some parts would have swamped a pig in attempting to pass over it, we saw most beautiful crops of corn, turnips, carrots, and potatoes; on a part of this 5000 acres, a vein of culm, about 12 inches in thickness, has been discovered, which will greatly facilitate the indispensable operation of liming: the thickness of the bog is about 13 feet to the gravel. They can get any quantity of labour here for about 10d per day.

Lord Headley, whose beautiful residence is in the neighbourhood of the Lake of Killarney, is still pursuing his benevolent career in improving the condition of his Peasantry. It was highly gratifying to see the effects produced upon his property, by the new roads that have been formed; for wherever they occur, the traces of recent cultivation are to be seen. It is much to be wished that other great landed proprietors in Ireland would follow his praiseworthy example.

The state of the Peasantry in Cunnemara and other parts of Connaught, appeared to us wretched in the extreme; while at the same

time there are vast tracts, upon which they might be most profitably employed. We shall probably return to this subject in a future number.

We were much pleased in visiting an agricultural school at Templemoyle in the neighbourhood of Londonderry. Proceeding on the road to Colerain, about 5 or 6 miles, we turn short upon the right, and in about half a mile come to Muff Town, consisting of a number of well built brick houses, erected by the Grocers' Company, who hold a great quantity of land in these parts: there is also a long line of very neat alms houses: the School-house, a substantial building, is still further on, standing on an eminence in a very commanding position; the prospect from it of Loch Foyle—the surrounding country, with the coast of Ennishowen, and the mountains in the distance, is very fine. The school is managed by a Committee, and supported by private subscriptions, and by contributions from some of the London Companies. There are at present 56 pupils in the house, which contains accommodations for 100: 12 of them are Roman Catholics, about 26 Presbyterians, the rest Church of England &c.: they have an agricultural and a literary master: the pupils are generally young men: they must on their admission, know how to read and write—they are nominated by shareholders, or by subscribers of £2 per annum—£10 must be paid with each: the establishment does not clothe them: they are to work upon the land five hours a day, and have no other manual labour; it is calculated for them to stay three years, they are taught mathematics, trigonometry, mensuration, the manner of draining land, the rotation of crops, the management of cattle &c.; all the land is ploughed, and spade husbandry not taught, which we consider as a defect.

The buildings cost £1200, half of which was subscribed by the Grocers' Company, to whom a rent of only £30 a year is paid for these premises, and 130 acres of land, Scotch measure, which is thus laid out.

30	Acres of Oats
10	———— Potatoes
7	———— Turnips
1	———— Beans
8	———— Flax
15	———— Wheat
2	———— Barley
18	———— Grass seeds for Hay
39	———— Common pasture

130

Four Scotch acres are equal to five English; the soil is stiff blue clay, which does not suit lucern or saintfoin; the house is surrounded by a beautiful garden, in which we were pleased in noticing sepa-

rate beds for the different kinds of artificial grasses, their live stock consisted of ten milch cows, eighteen young ones, ten calves, seven horses, twelve sheep, two sows, and six pigs; seven lads paid for by government have been sent here from King Williams Town. The last printed report contains the following satisfactory information.

“Several young men who have quitted the Institution have proved very useful in responsible situations, and of those who have already left the Seminary

- 21 are employed as Land Stewards,
 - 1 ————— as Assistant Agent,
 - 2 ————— as Schoolmasters,
 - 1 ————— as Principal of an Agricultural Day School,
 - 4 ————— as Writing Clerks,
 - 4 ————— on Ordnance Survey,
 - 5 ————— as respectable Shopkeepers,
 - 82 ————— at home in Agricultural Pursuits,
 - 25 have emigrated to America, Jamaica, and Australia,
 - 33 in the Seminary. On the 1st of January 1836.
- [In the eighth month (August) the number was 56.]

“The Committee have the gratification of stating that, in every instance, when young men have been sent from the Seminary with the necessary certificates of qualification, they have been found to give entire satisfaction to those by whom they have been employed; and in those cases where they are engaged in farming at home, it is satisfactory to know they are imparting the knowledge which they had obtained at Templemoyle to their friends and neighbourhood.

“Some gentlemen, sensible of the importance of having such persons in their neighbourhood, have had their tenants’ sons educated at the Seminary, and on leaving it, have granted to them farms—the consequence has been a remarkable and speedy improvement of their lands, and an anxious attempt, on the part of their neighbours, to imitate their example and adopt their system.

“The Committee here feel that it may be interesting to state two circumstances lately reported to them—one respecting a young man who had been but two years and a half at the Seminary till he returned to his father, who with three elder brothers managed the farm: on his return he pointed out some alterations in their mode of agriculture, which they adopted in part, but with great reluctance and caution; however, when the time of harvest arrived, the advantage of his mode of cultivation was so evident, that ever since, the father and the three elder brothers have given up to him the entire management of the farm, and work cheerfully under his directions; by which procedure they find themselves improving in agriculture, and getting forward to independence in the world. The second case alluded to, is, that on a late occasion one of the Committee went to a ploughing match near the border of the County Tyrone—a young man who had only been one year and a half at the Seminary, started as a competitor for the money prize and Cup,

both of which he obtained—A large party of the farmers and gentry dined together on the day, of which our informant made one. On the young man's health being proposed as the successful candidate, a shrewd farmer and ploughman observed to the gentlemen of our Committee, then present, "unless you keep your college lads from amongst us, we have no chance for premiums."—This man had formerly held the Cup for two years, but gave it up on this occasion with great good feeling to his young opponent."

The Report contains a detailed account of the regulations of this interesting establishment, with the Dietary &c. The food of each pupil costs about 5½d. per day. In concluding their statement, the Committee trust that it "may have the effect of directing public attention to the Agricultural Seminary, at Templemoyle. They have endeavoured, by its regulations and management, to form the pupils to moral, religious, and industrious habits; and have the gratification of knowing that those who have remained a sufficient time at the Seminary, have been sent into the world with such an education and such principles, as are the surest ground work of their individual respectability, and future usefulness as members of Society."

The great trigonometrical survey of Ireland now going on, and the beautiful maps executed in consequence, will have the effect of opening up that country: public attention will be drawn to estates, and the proprietors of estates, and the friends of Ireland, will be greatly assisted in their attempts to better the condition of the people. The Index map, published by the Board of Ordnance, may be had through any respectable bookseller—the province of Ulster is completed: the maps are on the scale of 2½ inches to a mile, and are the most complete of any thing of the sort that has ever been produced in any country; they are called Index maps, because they are covered with squares, which refer to the great map of six inches to a mile, in which even fields are laid down. Each square of the great map costs five shillings;—so that if any person wishes to have the particulars of any tract of land, he is to notice the square containing it in the Index map; and he may have it separate. The whole cost of the great map would be fifteen hundred pounds.

PROTESTANT ORPHAN ASYLUM AT NISMES.

We have just received a report of the Protestant Orphan Asylum at Nismes, for the Department of the Garde, containing an account of the steady attention of the committee, and of the directresses of the Institution, to the domestic arrangements, and to the best interests of the children. During the fourteen years that have elapsed since its establishment, eighty orphans have been admitted, fifty have left the Asylum, and nearly all of these are usefully filling various situations in life. Many of them appear to possess simple piety, and manifest a sincere affection for their teachers, as well as a grateful remem-

brance of the care bestowed upon them whilst in the Institution. As more than thirty cannot be accommodated at once, the committee have been reluctantly obliged to suspend many applications for admission until vacancies occur; and being much impressed with the desirableness of extending the benefit of the charity, they have ventured to purchase premises for this object, trusting in the goodness of their cause, to induce the friends of the Saviour to come forward in its support.

Justine Benezet, one of the governesses of the establishment, a pious and interesting young woman, is mentioned in strong terms of approbation, and her colleague having been obliged to withdraw, in consequence of delicate health, Elizabeth Benezet, the sister of Justine, is introduced to fill the vacant place. "These two sisters," the report states, "by their indefatigable zeal, their sweetness of disposition, and their deep piety, naturally recal to our remembrance the two sisters Mélene, who presided at the foundation of this establishment." The committee farther manifest their approbation, by an expression of thanks to the present teachers.

EDUCATION IN FLORENCE.

A letter recently received from Florence states, that in addition to two schools in that city on the British and Foreign system, containing respectively about 180 and 100 children, there have been established *Sale d'Asilo* or Infant Schools, similar to those in England and France. "About two years since," our correspondent says, "the Marquis Ridolfi, one of the largest land proprietors here, founded an agricultural Institution, or experimental farm, at *Meleto di Val d'Elsa*, about twenty seven miles distant from Florence; the plan is similar to that at Hofwyl, in the Canton of Berne, established by that amiable philanthropist M. de Fellenberg, which I think you have seen. M. Ridolfi has taken from ten to twenty boys, generally the children of his acquaintances, to instruct gratuitously during ten years, with a view to render them at the same time excellent citizens and competent agriculturists."

PROGRESS OF EDUCATION AT SIERRA LEONE.

William Sanders, of the Wesleyan Missionary Society, who has been some time resident at Sierra Leone, and who appears to feel a lively interest in the welfare of that colony, addressed a letter to our valued correspondent at Peckham, Mary Dudley, dated 2nd May 1836, in which he conveys information on the subject of Schools, which we doubt not will be interesting to many of our readers. When we recur to the persevering and devoted labours of some of those whose lives have been laid down in the cause of the poor Africans, we feel renewed desires that the seed sown in this benighted land may bring forth fruit, to the glory of the great Hus-

bandman, who is still directing his servants to go into the vineyard and work.

W. S. says, "As the inspection of the Schools (which have been so liberally aided by the Society of Friends,) has fallen under my department of the Mission work, and as Mr. Maer has received instructions frequently to report to you as well as to the Secretaries of our Missions, their state and prospect, I gladly apply myself to this interesting part of my duty.

"I have felt great pleasure in visiting the Schools during the past quarter, while I have witnessed the improvement, and observed the pleasing contrast they present, to the naked idle children (of whom great numbers are to be seen) running about the streets."

An exact Schedule of daily attendance &c. is then given, but we proceed to a more summary view of the "State and prospects of each of the Schools."

"FREETOWN.—I have been much pleased with the attendance and manifest improvement of the *boys*. There were, at the end of the quarter, 195, and the number is at present gradually increasing. We have here a Master and two assistants, whose united salaries do not exceed 50s. per month, part of which is contributed by the children.

The *Girls' School*, at the east end of the town has suffered much loss of late in consequence of the Mistress leaving it and setting up one for herself, to which she drew from us the most respectable of the girls whose parents could and did contribute towards our Schools. Having been unable to procure a suitable Mistress for a moderate salary, the school is at present under the care of the two assistants, who are quite capable of teaching the children, and seem to feel pleasure in the work in which they are engaged.

"Our Sunday School in Freetown is under the superintendence of an active young man, who appears to be deeply interested in the work, and under whose zealous superintendence, the school promises to flourish.

"PORTUGUESE TOWN.—Boys' School 121, Girls, 99.—The attendance of the boys has been much as formerly: the teachers though young, have been attentive and diligent, and their pupils have manifestly improved under their care. Some of the boys have given me great pleasure by their quickness of apprehension, and expertness in answering the scriptural questions I have proposed to them.

The *Girls' School* has of late suffered loss, several of the girls who were among the furthest advanced in learning, having been drawn away by the opening of another school not far distant.

"CONGO TOWN.—Our School at this place has suffered as it regards numbers, for want of a more commodious place to keep it in. The attendance of the number reported, (29 boys and 18 girls) has been tolerably regular, except when interrupted by affliction; and the Bible class who come every week to be examined in their Scripture reading and Catechisms, have usually given me satisfaction

"WILBERFORCE.—Boys' School 35, Girls' 20.—The school at this place is yet in a state of infancy. Our school-master and his wife are among the most promising of our school teachers, and I trust the school is improving under their care.

"MURRAY TOWN.—The schools are about the same size as Wilberforce. Boys, 35; Girls, 18. The inhabitants of this place have not yet learned properly to estimate the value of a Christian education. The children who attend the school, are most of them very small, but we hope to see brighter and better days.

"WELLINGTON.—Our school at this place has suffered through the inactivity of the master, whom we have in consequence dismissed, and sent one who is more active, and under whose care the schools are thriving, especially the Sunday School. There are 63 boys in the day school, and 57 girls.

"ALLEN'S TOWN.—At this place our school has improved during the past quarter. There are 27 boys, and 28 girls."

The total number of children that have attended the day schools during the past quarter is 925, being an increase upon the preceding quarter of 48. The number of Sunday scholars amounts to 187, a few of whom also attend the day schools. "We hope for much," W. S. says, "from the influence of Christian instruction upon the morals of the rising generation."

The attendance of the children has been much interrupted during the past quarter, by the small pox, which has been committing fearful ravages in the colony. As many as eight or ten have been carried to the Free town grave-yard in one day.

From the report of G. A. Kisling, we learn that the mission at Sierra Leone is in a very satisfactory state. A growing desire is manifested on the part of the people for spiritual instruction, and the Missionaries trust that the Divine blessing is vouchsafed on their limited means of affording it.

METROPOLITAN SCHOOLS, SPANISH TOWN.

(*From the Jamaica Watchman, signed "An Episcopalian."*)

This excellent institution had a most interesting day, on Friday, the 1st of this month.

A communication from the Rev. Mr. Trew, the gentleman charged with the management of the concerns of the Mico Charity in this Island, handed by Mr. Bilby, the principal manager of the schools under him, expressed a wish some time ago, that the latter gentleman should be allowed an opportunity of exhibiting and explaining their system at the Metropolitan School. In order to give the fullest effect to the wish so expressed, it was arranged with Mr. Bilby, that a more distant day should be fixed, in order to ensure the probability of a fuller attendance, and to secure, if possible, the presence of both Mr. Trew and Mr. Bilby, by consulting

their convenience on the occasion.—The above-mentioned day was, under these circumstances, fixed by Mr. Bilby. Mr. Trew and Mr. Bilby, however, did not attend; in that respect, and in that respect only, was there any thing like disappointment in regard to the occurrences of the occasion. An examination of the pupils of the school took place, and a day was passed, which must have filled every lover of education, in Jamaica, or of mankind, who had the happiness of enjoying it, with the purest pleasure.

At ten o'clock, one of the fine rooms of the newly erected schools (a building surpassed by none in the island for convenience and elegance) was opened for the admission of the public; a large assemblage, containing a full proportion of the sex so remarkable for its gentle humanity, was formed; and they found the scholars with their master Mr. Shotten, at their head, prepared to perform their important part in the business of the day. Amongst the spectators were individuals, who from experience and interest in such scenes, were no mean or superficial judges of what should be expected on the occasion, although it is but right to state that the institution was as yet hardly established, though it has been in a sort of imperfect action for a very short space of time. The proceedings began with a portion of Scripture, a prayer, and an anthem; and the Rev. Mr. Phillippo (to whom the institution owes an indescribable debt of gratitude) was intreated by one voice of the meeting, to take its chair.—The scholars went through the form pursued in their daily course of instruction—the youngest class, composed of children from two to five years of age, excited particular attention, from the peculiar interest arising from their age, their discipline, and their acquirements. The scholars at large went through a short examination in the general principles of some of the sciences, in grammar, and the knowledge of the derivation and meaning of words; the master gave some short but clear explanations of his system, and especially that part of it which bore the appearance rather of the ludicrous than the serious, (clearly proving the advantages of it,) and that portion of the transactions of the day was closed by a concise, but very interesting address from Mr. Phillippo, explanatory of the system and principles of the institution. About twelve o'clock, the other large school room was thrown open, as a Bazaar, in which it is but justice to say, there was a display of curious, useful, and elegant articles, which would have done credit to a similar exhibition in England. Many of them contributed by the charitable industry of exalted benevolence, which the gratitude of the managers would have fain more particularly acknowledged, but for the restraints imposed by their respect. Mrs. Phillippo, assisted by several other ladies, performed the laborious duties of this establishment.

About four o'clock an entertainment for the children was served in the school-room yard; and a number, about 600, sat down to

an excellent and abundant meal.—The little performers here again acted their parts to admiration, and the sun went down upon a day of gratification, which, from its rare combination of novelty, utility, and unmixed and rational enjoyments, will, it may be hoped, be remembered, not only in the annals of the Metropolis of Jamaica, but in the more durable and imperishable records of the good deeds of mankind.

MODEL INFANT SCHOOL, JAMAICA.

On Wednesday morning last, a public examination of the Model Infant School, connected with the Mico Institution, was held in the school-room, Hanover Street, in this city, for the purpose of affording Mr. Bilby an opportunity of developing the nature of the Infant System of Education, previously to his departure from the island.

A considerable number of the friends of education assembled to witness the proceedings of the day. Soon after ten o'clock, the children marched from the play ground to the raised gallery at one end of the School-room, presenting to the visitors a proof of the beneficial influence of education, in promoting order, neatness, and cleanliness.

Mr. Bilby proceeded to show the usual method of instruction and examination pursued in the Infant System of Education.—The children went through a series of lessons on the elements of geography, grammar, spelling, arithmetic, geometry, &c. being questioned at every step, for the purpose of leading them to understand, as well as remember, the knowledge which they had acquired. The method of interrogation practised appeared to satisfy the company present, as admirably adapted by its simplicity, and the evident interest it excited, on the part of the children, to train the infants to the exercise of their observing and thinking powers, and to make them something more than mere repeating parrots.

The children were then allowed to question each other upon the holy Scriptures, and in this exercise, as well as when interrogated by Mr. Bilby, it was truly delightful to observe the extent of Scripture knowledge many of these little ones possessed.

Throughout the whole of these exercises, it appeared convincing, that the system adopted in this school is well fitted to produce the most pleasing and beneficial results upon those educated under its influence. Taking children, as it does, at a period when the impressions made upon the mind are lasting, and when from various causes these impressions are very commonly neglected, it brings them at once under a course of training which tends to develop their intellectual powers—to make them quick, lively, and intelligent, and what is of still greater importance, tends to promote the cultivation of those dispositions which are lovely and of good report.

At the close of the examination Mr. Bilby briefly addressed the audience, noticing the principles on which the system is founded—the influence it has had upon those educated under it in Great Britain, and expressing his opinion, founded on extensive observation, upon the children of Jamaica, that they are as capable of being benefited by it as the children at home.

There appeared during the whole of the proceedings of the morning but one feeling on the part of both visitors and children, viz. that of delight. The contrast between what these children (principally black) presented *then*, with what they might have presented but for the infant system, and with what their parents presented when at the same age, came home to the mind with a force that made many rejoice in the kind providence of God, in opening a way for the friends of Christian education, to commence and carry on their good work, “none daring to make them afraid.” *Jamaica Watchman*.

CEYLON, EAST INDIES.

“The Missionary Herald for March contains an interesting account of the annual meeting of the Native Temperance Society at Pandateripo, on the island of Ceylon. From the annual report, which was read at the meeting, it appeared that the number of members in the Society was *three hundred and eighty*. In the course of the meeting several of the speakers, *all natives*, related some very striking facts. One of them remarked that twenty years ago, the practice of drinking had obtained only to a very small degree, but that now it extensively prevailed. He compared the habits of drinking to a hole in a vessel, which, from a small beginning, had grown to such a size as to threaten destruction. Very good effects had arisen from the meeting. A very respectable man, an officer of government, who was present, went home and ordered that no more toddy (an intoxicating drink) should be drawn from a tree which stood in his yard. Another man, also an officer of government, was present at the meeting; the next day he went to the market, and ordered those who had brought toddy there to sell, to take it away, and never bring any more there. The cause is extending to all parts of the earth.”

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE:

PART II.

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PROGRESS OF THE GOSPEL IN FRANCE.

The present very interesting state of France, as it regards the advancement of religious truth, and the consequent decrease of superstition, induces us to believe that some rather copious extracts from an account we have received of the proceedings of the Evangelical Society of Geneva, will be acceptable to our readers.

One of their ministers relates the following incident which recently occurred in the course of a Missionary tour in the department of Saone and Loire. He had scarcely deposited on the table in the cabin of a steamer, well filled with respectable passengers, a copy of a religious journal entitled the "*Sémeur*," before a conversation on the progress of the reformed religion in that department was commenced. "A gentleman," he says, "residing in the capital of the province, observed, he should never have thought that religious questions would so powerfully attract the attention of the people as they now did, nor that this part of the country would furnish us with so great a number of proselytes to the Protestant faith. The word Religion, or Faith, was no sooner pronounced, but every other subject of conversation was instantly suspended. The card-players dropped their cards, and every one began to listen. One of the speakers made profession of Pantheism, while another proclaimed the independence of his opinions, and a third said, as for him he was seeking the truth. The conversation had now assumed a character that permitted and even demanded my taking a part in it, and it was not long before I found myself engaged in a very animated, though temperate discussion. The subjects brought forward were Revelation, Inspiration, and Redemption. The Lord enabled me to express my sentiments with clearness and with courage, and for two hours and a half I was listened to with great attention. My observations although immediately addressed to my antagonist, in the shape of replies to his objections, were at the same time forcibly directed to the consciences of all. Having arrived at the place of his destination, my opponent left the vessel and the discussion ended. A young officer now came up to me, politely requesting to be supplied with something to read, saying he loved serious things. I directed his attention to an ingenious article in the *Sémeur*, showing him, at the same time the tract on "Faith and Incredulity." Others soon addressed me, and my stock of books and pamphlets was soon exhausted. The company did not cease reading till our voyage ended. This circumstance concurs with others in shewing that the respect-

able classes of society are beginning to be affected by the force of religious truth, as well as the no less estimable though inferior ranks of men, of whom numbers are now seen flocking to the house of God on the day to be "kept holy;" from considerable distances in the country they arrive in time for morning service, and having staid during the remainder of the day to attend public worship, retire in the evening with a supply of tracts in their pockets.

Do not facts like these show the practical utility, and the moral necessity of labours, such as we are reporting? and will not the following abridged account of the past year's operations of the Society, be read by every friend of the gospel with joy? True it is that we should all wish that the amount of moral misery by which we are surrounded in these parts, might have received the benefit of a larger measure of relief, but our means are so limited! and yet it will be seen that *something* worth doing has been effected, for which may we praise the Lord, while we pray to be enabled to do more for the future!

DISSEMINATION OF THE SCRIPTURES.—"In this essential department of Christian labour, the Society has employed during the past year, a greater number of Colporteurs than it has yet been enabled to maintain in any previous year. No less than twenty two of these zealous servants of God have gone forth at the command of their Master, to visit the benighted regions of the French empire. Upwards of six thousand six hundred copies of the Holy Scriptures have been disseminated by them. Our friends may at first sight consider this as a small result, but when they remember that the winter season is almost the only part of the year when this work can be carried on, that the sacred volume is uniformly sold not given, and that mostly *one by one*, offered from cottage to cottage, from door to door, in every village, hamlet, borough or town, the humble Bible merchant finds on his way, and that our labours this year have been distributed over no fewer than twelve of the departments of the French empire, nay moreover, that these excellent men have had to converse and to reason with individuals of every grade and every character; having to encounter with their slender stock of talents, the gross ignorance of the peasant, the indifference of the man of business, the ridicule of the man of the world, and the malice of the priest, sometimes even (indirectly) with the civil powers, the value of the number will be better appreciated."

Grateful acknowledgment is made of the generous aid received from the British and Foreign Bible Society, in the very liberal terms with which this excellent Institution has supplied the Committee with books. Notwithstanding this circumstance however, and that although, as has been stated, every volume is sold, this branch of the Society's work stands in need annually of considerable pecuniary support, since in spite of all efforts at economy, the proceeds at the necessarily very low prices are far from covering the expenses. The total number of Bibles and Testaments distributed by the

Society during the five years of its existence exceeds thirty thousand copies.

"RELIGIOUS BOOKS AND TRACTS.—The number of tracts circulated in France during the past year exceeds twenty thousand, while at the same time we have had the gratification of being able to establish, in several parts of the kingdom, circulating libraries of evangelical books. And in this department of our work we have been favoured with powerful aid from the Religious Tract Society in London, which besides granting us £10 worth of tracts for general distribution amongst Roman Catholics, and supplying the funds for printing approved translations of three powerful pamphlets against Popish errors, to the extent of 9000 copies, has very generously furnished the greater part of the books necessary for the formation of those circulating libraries mentioned above. We are happy in being able to bear our testimony to the usefulness of evangelical libraries in spreading the knowledge of the Saviour. Christian books, we believe, are never brought into extensive circulation without *some* blessing. In one of the towns where a religious library is instituted, we have now the happiness of seeing several individuals endowed with a knowledge of the Saviour, and filled with the *love* of the Saviour and of souls; for they are manifesting their anxiety for the dissemination of the Gospel, and have applied for an increased supply of books for circulation. Our friends will be glad to hear that the benefit of these valuable little institutions has been extended to a goodly number of towns and villages in France, to *some* in Switzerland, and that two of them have been planted even in the North of Africa, under the direction of the Rev. Mr. Roussel, minister of the colony of Algiers, the one in the French the other in the German language. German tracts and books have likewise been generously granted by the Religious Tract Society for circulation at Geneva.

The formation of Ladies' Tract Associations is an important object connected with the labours of the Evangelical Society. On this subject the Secretary remarks, in addressing the London Committee:

"It will afford pleasure to the Committee to know that several little tract associations have been formed by Ladies in this city, and in the romantic country by which it is surrounded, and that a happy measure of success attends their labours. The tracts are both lent and sold according to the circumstances of each respective case; and among other means of effecting their distribution is that of tradesmen's shops, whose owners consent to appropriate one of their shelves to the exhibition of these pamphlets. One of these tradesmen, two or three weeks after he had received a supply of tracts, wrote, saying, "God in his goodness has blessed the tracts you have entrusted to me; at least since they are sold there is a proof that a desire exists to draw near to Him. I have only four copies left, all being sold except two, which I have given away." One Female in the country, (a Roman Catholic) to whom some tracts had been

transmitted, afterwards came to town for the purpose of procuring a Bible, the contents of which had been so frequently mentioned in these little publications.

The Geneva Evangelical Society has five stations under its immediate care in France, viz. Tournus, Châlons, Givry and Louhans.

In addition to important ministerial engagements, schools form an extensive sphere of labour, and three day schools for the young, one Sabbath, and two Adult Schools appear to be in active operation. The Adult school at Givry, the Report states, is attended by 18 persons, one of whom has recently learnt to read in the short space of five weeks, and now reads the Bible. There are three or four villages, on an average, supplied from each of the stations. In one of them a small Bible-Association has been formed, which sold, during four months, 63 francs' worth of the Scriptures.

TRACT DISTRIBUTOR AT PARIS.

The following communication, from a member of the Paris Religious Tract Society, was addressed to the Committee of the Religious Tract Society, London, who placed a grant of five pounds in French tracts, at the disposal of the person alluded to.

"I am happy to tell you that a most active member of our Society in Paris, who is doubtless one of the most active tract distributors in the world, has just obtained, after suffering imprisonment in this good cause, the official permission of Government to distribute tracts, and wears the much prized badge about his neck! He is employed every Sunday nearly the whole day, in hospitals, and on the highways, announcing the Saviour of sinners, and giving away tracts; thousands of persons surround him, and he is now generally known. We have printed chiefly for his service, large editions of four or five tracts ourselves, but cannot half supply him, or rather those who flock to receive tracts from him. One-fourth of your last grant I appropriated to him; while I have myself carried them to every place where I have journeyed, and trust that God will do by them an abundance of good. I should be very happy to be made the medium of farther help to this excellent man, if it can be granted."

From M. de Pressensé, we learn that "the zeal of Christians at Paris, for the advancement of the Gospel of Jesus Christ, seems to increase from year to year; and they embrace, in their pious solicitude, the whole of their native country."

BERNE.

Much zeal is manifested in this city for reading and distributing religious tracts. Notwithstanding the colporteurs meet with great difficulties, they have been instrumental in sowing much good seed; and, in reference to this subject, M. de Rodt remarks:

"If I were to endeavour to tell you of all the instances of benediction which have already attended our distribution of tracts, my letter would be a very long one. And yet I feel assured, that the greater part of the fruit of this good seed will never be seen till the Great Day, when the secrets of all hearts shall be manifested. But thus much I may say, that very seldom are our tracts refused, and often they are received with tears of gratitude."

St. Gall also appears to afford extensive facilities for the circulation of religious publications.

SPAIN.

Though the present unhappy circumstances of this country tend much to paralyse every effort to promote the religious improvement of its population, yet we rejoice to find that the opportunity afforded by some of the late regulations, permitting the introduction of different publications, has been improved. One person, who applied to the Religious Tract Society for a large supply of "Keith's Evidence of Prophecy," in Spanish, says,

"The two copies of the book which I took with me are greatly admired. The work is quite an exotic in this country, and my two copies were devoured, even by some priests. The work would do much good, and might serve very much to prepare the way for the circulation of the Scriptures."

Two hundred copies of Keith's work were placed at the disposal of the writer.

Another correspondent mentions having distributed many religious tracts, and his belief that much good had been done, "We find ourselves bound," he says, "to increase our endeavours, and to keep a diligent watch on all the doors of usefulness that may be opened."

TEXAS AND MEXICO.

At page 199, we noticed the unjustifiable proceedings of a set of North American land jobbers, and back-woods-men from Kentucky, Tennessee, and Mississippi, towards the rightful inhabitants of the country of Texas, lying between the United States of North America and Mexico. The light in which this invasion of a neighbouring country is viewed by the respectable part of the citizens of the United States, may be judged of, by the following animated and powerful speech of the Hon. John Quincy Adams, in Congress. When we look at the atrocious conduct of individuals in the slave-holding States—the condition of the Indians expelled from the land of their fathers—and the conduct now under review—we are ready to exclaim, how long shall a set of miscreants, a disgrace to any country, be tolerated in their diabolical doings by the virtuous part of the citizens of the United States?

"Sir, the history of all the emancipated Spanish American Colonies has been ever since their separation from Spain, a history of convulsionary wars; of revolutions, accomplished by single, and often very insignificant battles; of chieftains, whose title to power has been the murder of their immediate predecessors. They have all partaken of the character of the first conquest of Mexico by Cortez, and of Peru by Pizarro; and this, sir, makes me shudder at the thought of connecting our destinies indissolubly with theirs. It may be that a new revolution in Mexico will follow upon this captivity or death of their president and commanding general; we have rumours, indeed, that such a revolution had happened even before his defeat; but I cannot yet see my way clear to the conclusion that either the independence of Texas, or the capture and military execution of Santa Anna, will save you from war with Mexico. Santa Anna was but one of a breed of which Spanish America for the last twenty-five years has been a teeming mother—soldiers of fortune, who by the sword or the musket ball, have risen to supreme power, and by the sword or musket ball have fallen from it. That breed is not extinct; the very last intelligence from Peru tells us of one who has fallen there, as Yturbe, and Mina, and Guerrero, and Santa Anna have fallen in Mexico. The same soil which produced them is yet fertile to produce others. They reproduce themselves, with nothing but a change of the name and of the man. Your war, sir, is to be a war of races—the Anglo-Saxon American pitted against the Moorish-Spanish-Mexican American; a war between the northern and southern halves of North America; from Pasamaquoddy to Panama. Are you prepared for such a war?

And again I ask, what will be your *cause* in such a war? Aggression, conquest, and the re-establishment of slavery where it has been abolished. In that war, sir, the banners of *freedom* will be the banners of Mexico; and your banners, I blush to speak the word, will be the banners of slavery.

Sir, in considering these United States and the United Mexican States as mere masses of power coming in collision against each other, I cannot doubt that Mexico will be the greatest sufferer by the shock. The conquest of all Mexico would seem to be no improbable result of the conflict, especially if the war should extend no farther than to the two mighty combatants. But will it be so continued? Mexico is clearly the weakest of the two powers; but she is not the least prepared for action. She has the more recent experience of war. She has the greatest number of veteran warriors; and although her highest chief has just suffered a fatal and ignominious defeat, yet that has happened often before to leaders of armies too confident of success and contemptuous of their enemy. Even now, Mexico is better prepared for a war of invasion upon you, than you are for a war of invasion upon her. There may be found a successor to Santa Anna, inflamed with the desire, not only of avenging his disaster, but what he and his nation will consider your

perfidious hostility. The national spirit may go with him. He may not only turn the tables upon the Texian conquerors, but drive them for refuge within your borders, and pursue them into the heart of your own territories. Are you in a condition to resist him? Is the success of your whole army, and all your veteran generals, and all your militia-calls, and all your mutinous volunteers against a miserable band of five or six hundred invisible Seminole Indians, in your late campaign, an earnest of the energy and vigour with which you are ready to carry on that far otherwise formidable and complicated war?—complicated, did I say? And how complicated? Your Seminole war is already spreading to the Creeks and, in their march of desolation, they sweep along with them your negro slaves, and put arms into their hands to make common cause with them against you; and how far will it spread, sir, should a Mexican invader, with the torch of liberty in his hand, and the standard of freedom floating over his head, proclaiming emancipation to the slave and revenge to the native Indian, as he goes, invade your soil? What will be the condition of our states of Louisiana, of Mississippi, of Alabama, Arkansas, of Missouri, and of Georgia? Where will be your negroes? Where will be that combined and concentrated mass of Indian tribes, whom, by an inconceivable policy, you have expelled from their widely distended habitations, to embody them within a small compass on the very borders of Mexico, as if on purpose to give that country a nation of natural allies in their hostilities against you? Sir, you have a Mexican, an Indian, and a negro war upon your hands, and you are plunging yourself into it blindfold; you are talking about acknowledging the independence of the republic of Texas, and you are thirsting to annex Texas, ay, and Coahuili, and Tamaulipas, and Santa Fe from the source to the mouth of the Rio Bravo, to your already over-distended dominions. Five hundred thousand square miles of the territory of Mexico would not even now quench your burning thirst for aggrandisement.

But will your foreign war for this be with Mexico alone? No, Sir. As the weaker party, Mexico, when the contest shall have once begun, will look abroad, as well as among your negroes and your Indians, for assistance. Neither Great Britain nor France will suffer you to make such a conquest from Mexico; no, nor even to annex the independent state of Texas to your confederation, without their interposition. You will have an Anglo-Saxon intertwined with a Mexican war to wage. Great Britain may have no serious objection to the independence of Texas, and may be willing enough to take her under her protection, as a barrier both against Mexico and against you. But, as aggrandisement to you she will not readily suffer it; and, above all, she will not suffer you to acquire it by conquest and the re-establishment of slavery. Urged on by the irresistible, overwhelming torrent of public opinion, Great Britain has recently, at a cost of one hundred millions of dollars, which her people have joyfully paid, abolished slavery throughout all her

colonies in the West Indies. After setting such an example, she will not—it is impossible that she should—stand by and witness a war for the re-establishment of slavery where it had been for years abolished, and situated thus in the immediate neighbourhood of her islands. She will tell you, that if you must have Texas as a member of your confederacy, it must be without the taint or the trammels of slavery; and if you will wage a war to handcuff and fetter your fellow-man, she will wage war against you to break his chains. Sir, what a figure, in the eyes of mankind, would you make, in deadly conflict with Great Britain: she fighting the battles of emancipation, and you the battles of slavery; she the benefactress, and you the oppressor of human kind. In such a war, the enthusiasm of emancipation, too, would unite vast numbers of the people in aid of the national rivalry, and all her national jealousy against our aggrandisement. No war was ever so popular in England as that war would be against slavery, the slave trade, and the Anglo-Saxon descendant from her own loins.

As to the annexation of Texas to your confederation, for what do you want it? Are you not large and unwieldy enough already? Do not two millions of square miles cover surface enough for the insatiate rapacity of your land jobbers? I hope there are none of them within the sound of my voice. Have you not Indians enough to expel from the land of their fathers' sepulchres, and to exterminate? What, in a prudential and military point of view, would be the addition of Texas to your domain? It would be weakness, and not power. Is your southern and south-western frontier not sufficiently extensive? not sufficiently feeble? not sufficiently defenceless? Why are you adding regiment after regiment of dragoons to your standing army? Why are you struggling, by direction, and by indirection, to raise *per saltum* that army from less than six to twenty thousand men?—Your commanding general, now returning from his excursion to Florida, openly recommends the increase of your army to that number. Sir, the extension of your sea-coast frontier from the Sabine to the Rio Bravo would add to your weakness tenfold; for it is now only weakness with reference to Mexico.

But, Sir, suppose you should annex Texas to these United States; another year would not pass before you would have to engage in a war for the conquest of the Island of Cuba. What is now the condition of that Island? still under the nominal protection of Spain. And what is the condition of Spain herself? Consuming her own vitals in a civil war for the succession to the Crown. Do you expect, that whatever may be the issue of that war, she can retain even the nominal possession of Cuba? After having lost *all* her continental colonies in North and South America, Cuba will stand in need of more efficient protection; and above all, the protection of a naval power. Suppose that naval power should be Great Britain. There is Cuba at your very door; and if you spread yourself along a naked coast, from the Sabine to the Rio Bravo, what will be your relative

position towards Great Britain, with not only Jamaica, but Cuba, and Porto Rico in her hands, and abolition for the motto to her union cross of St. George and St. Andrew?

At this time circumstances have changed—popular resolutions both in France and Great Britain have perhaps curbed the spirit of conquest in Great Britain, and France may have enough to do to govern her kingdom of Algiers. But Spain is again convulsed with a civil war for the succession to her crown; she has irretrievably lost all her colonies on both continents of America. It is impossible that she should hold much longer a shadow of dominion over the islands of Cuba and Porto Rico; nor can those islands, in their present condition form independent nations, capable of protecting themselves. They must for ages remain at the mercy of Great Britain or of these United States, or of both; Great Britain is even now about to interfere in this war for the Spanish succession. If by the utter imbecility of the Mexican confederacy this revolt of Texas should lead immediately to its separation from that republic, and its annexation to the United States, I believe it impossible that Great Britain should look on while this operation is performing with indifference. She will see that it must shake her own whole colonial power on this continent, in the Gulf of Mexico, and in the Caribbean sea, like an earthquake: she will see too that it endangers her own abolition of slavery in her own colonies. A war for the restoration of slavery where it has been abolished, if successful in Texas, must extend over all Mexico; and the example will threaten her with imminent danger of a war of colours in her own islands. She will take possession of Cuba and of Porto Rico, by cession from Spain or by the batteries from her wooden walls; and if you ask her by what authority she has done it, she will ask you in return, by what authority you have extended your sea coast from the Sabine to the Rio Bravo. She will ask you a question more perplexing, namely—by what authority you, with freedom, independence, and democracy upon your lips, are waging a war of extermination to forge new manacles and fetters, instead of those which are falling from the hands and feet of man. She will carry emancipation and abolition with her in every fold of her flag; while your stars, as they increase in number will be overcast with the murky vapours of oppression, and the only portion of your banners visible to the eye will be the blood-stained stripes of the task master.

Mr. Chairman, are you ready for all these wars? A Mexican war? A war with Great Britain, if not with France? a general Indian war? a servile war? and, as an inevitable consequence of them all, a civil war? For it must ultimately terminate in a war of colours as well as of races. And do you imagine that while with your eyes open you are wilfully kindling, and then closing your eyes and blindly rushing into them; do you imagine that while, in the very nature of things, your own southern and south western states must be the Flanders of these complicated wars, the battle field upon which the last great

conflict must be fought between slavery and emancipation : do you imagine that your Congress will have no constitutional authority to interfere with the institution of slavery *in any way* in the states of this confederacy ? Sir, they must and will interfere with it—perhaps to sustain it by war ; perhaps to abolish it by treaties of peace ; and they will not only possess the constitutional power so to interfere, but they will be bound in duty to do it by the express provisions of the constitution itself. From the instant that your slave-holding states become the theatre of war, civil, servile, or foreign, from that instant the war powers of congress extend to interference with the institution of slavery in every way by which it can be interfered with, from a claim of indemnity for slaves taken or destroyed, to the cession of the state, burdened with slavery to a foreign power.”

ATROCIOUS PROCEEDINGS IN “THE LAND OF LIBERTY.”

Extract of a Letter from Burlington, New Jersey.

“You hear by the public prints how the poor Indians are hunted about and driven to acts of desperation. It seems as if some were bent upon the destruction of the whole of that noble race. The guiltiness of blood that rests on many of the inhabitants of these States, is great ; the day of retribution may not be far distant. Here at Burlington we have been involved in trouble. For a while the aspect was fearful. Some of those MEN CATCHERS from the South came here last week and after lurking about, their business unknown, got a warrant from our Mayor, and in a treacherous manner decoyed a nice black man, who by his industry has purchased a little estate, on which he resides. He has a wife and eight children ; it is said he was induced to come to Burlington on pretence of business, but on the way they put irons on him, brought him to the Mayor, who on the evidence given by *these men*, without giving the black man or his friends any time or opportunity to establish his right to his liberty, delivered him to his claimant. The man has been known here seventeen years or more ; a great excitement was soon manifested by our black population, and most of the whites ; and measures were taking to rescue him forcibly, for legally it could not be speedily done, it being necessary to send about fifteen miles to proper authority to supersede the Mayor’s judgment ; but the kidnappers hurried the poor man away, chained between two of them, in a carriage they had provided, and by circuitous ways gained Philadelphia, and probably soon had their prey secured in some of their dens at Baltimore or Washington.

The day before yesterday six more of these men returned here after more black people, encouraged it appears by the success of their nefarious purposes, but the people at large, as well as the people of colour, manifested such abhorrence of them that it was expected mischief might have been done to them in the evening or

night. They went to Mount Holly, where the public excitement was such that they wisely went away. We hear they have gone down this State, where it is hoped they will not meet with any better reception. But the poor man from this neighbourhood is taken away to a galling yoke. It is very probable that he had been a slave some eighteen or nineteen years ago, but an opportunity to investigate the case ought to have been given, especially as the man produced a seaman's protection as a citizen of New Jersey, dated about the year that his master states he ran away, which called the more for an investigation of the case. This circumstance has awakened the feelings of many, who before appeared to be supine. It is now contemplated to have a society formed to protect the poor blacks from kidnappers, this consequently embraces every protection as far as the laws permit, to people of colour."

EFFECTS OF THE TEMPERANCE REFORM.

The counties of Plymouth, Bristol, and Barnstable, Massachusetts, comprising what is called the "Old Colony," containing one hundred and twenty thousand inhabitants, have granted no licenses for the sale of ardent spirits for the last three years. The prohibition has been rigidly enforced, even in the large towns of New Bedford, &c. —Mark the consequence. At the recent session of the Courts in those counties, after a vacation of three, four, and seven months, there were found but two indictments in the whole of them, and these for petty larcenies of small amount—not a single felony, breach of the peace, or any State Prison offence in the whole of them!

BAHAMAS.

Our accounts from these islands continue satisfactory, and we have perused with pleasure the following Report of the Special Magistrates to Lieut. Col. Colebrooke :

Nassau, 5th July, 1836.

Sir,

Agreeably to your Excellency's instructions, we proceeded on the 16th ult. from this place, for the purpose of visiting certain parts of the district of Eleuthera.

On the 17th we arrived at the Current Settlement, and found both employers and apprentices upon good terms with each other.

On the 18th we proceeded to Pitman's Cove, and found very little business to do, the inhabitants being busily engaged in shipping their fruits.

On the 20th we landed at Governor's Harbour, and during the day we manumitted eight apprentices, who purchased their time by appraisements. One apprentice was convicted of vagrancy and desertion, and denounced by his fellow-apprentices as an idle fellow, and a

nuisance to their society. We sentenced him to hard labour at Nassau. One or two trifling disputes came before us, but nothing of moment, general good order prevailing among the apprentices.

On the 21st we landed at Glenelg, where no complaints appearing, we proceeded to New Portsmouth; here the same good understanding existed.

The Jail has progressed considerably and will be a substantial building when completed. A wharf also is in part erected.

On the 23d we arrived at Millar's Settlement, and were engaged several days in making arrangements for the support of 37 children under six years of age, which were sworn to their respective fathers by the female apprentices. Mr. Millar then manumitted 56 apprentices, upon condition of their paying him certain sums of money agreed to by them respectively, within twelve months—fourteen were released without money, on condition of supporting their aged parents, who are very few in number. Voluntary agreements were then entered into between Mr. Millar and the heads of families, to remain on the estate and to work the same upon terms very liberal and beneficial to the people, and calculated to promote their industry, portions of land being allotted to each family, and every facility afforded them of fulfilling the contracts entered into, and comfortably maintaining themselves and children.

We feel ourselves bound in justice to this gentleman to say, that the arrangements he has made with his people are such as reflect great credit upon his humanity and good feelings towards them; and that the only object he had in view was the present and future welfare of themselves and little ones, who with one or two exceptions have been all born and brought up on his estate, and kindly and liberally treated by him.

Having completed this business which detained us until the 29th, we proceeded, accompanied by Mr. Millar, to a neighbouring estate, where we apprehended two men, whom we convicted of deserting and neglecting to maintain their children.

On the 1st instant we arrived at Nassau.

We have the honour to be,
Your Excellency's
faithful servants,

THOMAS R. WINDER, S. J.
WILLIAM GILLAM, S. J.

Several other Reports are in accordance with the above, and the "Bahama Argus" for July 30th, observes that "Society was never more tranquil and well disposed, or the law more respected than at the present time. Landed property has risen in value; the indisputable result of the return of public confidence, and the prospects of Colonial prosperity. In New Providence the demand for houses has been greater than for many years past, and is still likely to increase; there is full employment for all the mechanics of the country; la-

bourers are in demand, and are likely to continue so, while cases of vagrancy are very rare."

The following is the copy of a petition sent from the inhabitants of Governor's Harbour, against Licensing persons there to sell spirituous liquors :—

"To His Excellency Lieutenant Colonel William Mc. Bean
George Colebrooke, K. H. Lieutenant Governor and Com-
mander in Chief, etc. etc. etc.

The Petition of sundry inhabitants of the settlement of
Governor's Harbour, Eleuthera.

Humbly Sheweth,

That we, the undersigned Inhabitants of the settlement of Governor's Harbour, beg leave to inform your Excellency, that we entirely concur with the Magistrates in refusing to grant a license to retail spirituous liquors, as an establishment of that description is not called for, and the injury it will do will be great, not only to those who are addicted to drink, but also to others, there being no place of confinement to restrict the drunken disturbers of the public peace."

This petition has 67 signatures annexed to it.

MAURITIUS.

(From the Asiatic Journal.)

A letter from the Mauritius of the 21st October states, that the system of free labour for the cultivation of sugar estates had been introduced there with entire success. "About 1,000 free Indians," says the writer, "have been imported, of whom fifty are upon our own property, who work willingly at a less expense than that at which we could formerly obtain slave labour, and at a less rate than is now paid for apprentices, late slaves. The apprentices also manifest a desire to work extra hours for hire, and the general working of the emancipation measure is satisfactory, both as respects the proprietors and the labourers in this colony." Owing to the continued dry weather, some considerable falling off in the sugar crop at the Mauritius was expected.

ON THE CONSUMPTION OF ARDENT SPIRITS IN THE BRITISH EMPIRE.

The fearful ravages committed by the use of ardent spirits, are daily pressing upon our attention the importance of endeavouring to check this dreadful evil. And whilst the miseries resulting to the poor of Ireland from this deadly enemy of human happiness, were fresh in our memory, we were shocked on taking up the Temperance Magazine for September, to see the awful increase of its consumption in this portion of the British Empire.

A statement derived from a Parliamentary return of the quantity of ardent spirits *distilled* and the quantity *consumed* in England, Ireland, and Scotland, every year for the last twenty, is there given; and whilst in England, there is a *decrease* exhibited on comparing the last year with some of the preceding, in IRELAND the case is far different.

We shall not extract the whole of the account, but take out a few years respecting England, and Ireland, observing that in Scotland, with the exception of last year, the gradual increase is appalling.

ENGLAND.

Years ending Jan. 5.			Gallons distilled.			Gallons consumed.
1816	..	..	3,402,489	..	..	5,468,987
1826	..	..	2,039,771	..	..	3,684,049
1832	..	..	3,444,792	..	..	7,434,047
1834	..	..	4,591,223	..	..	7,717,303
1835	..	..	4,652,838	..	..	7,644,301
1836	..	..	4,327,425	..	..	7,315,053

IRELAND.

Years ending Jan. 5.			Gallons distilled.			Gallons consumed.
1816	..	..	4,468,106	..	..	{ 2,283,203 2,040,641
1826	..	..	8,835,027	..	..	9,262,743
1832	..	..	8,786,343	..	..	8,710,672
1834	..	..	9,509,774	..	..	8,168,596
1835	..	..	9,370,343	..	..	{ 4,733,242 4,975,174
1836	..	..	11,167,580	..	..	11,381,123

After the above statements, together with some of the intervening years, the following remarks are offered to the consideration of the public.

1. *The utility of Temperance Societies in England is clearly demonstrated.* There can be no doubt that the decrease in the consumption of ardent spirits in this department of the empire, is principally to be ascribed to the light which these institutions have diffused, relative to the deleterious character and deadly effects of the alcoholic poison. For, although the actual numerical strength of Temperance Societies may be comparatively small, yet there is a multitude of individuals, in every class of the community, who act upon their principles, although they are not enrolled on their lists of membership. And already a stigma is attached to the use of spirituous liquors, except in the lowest grade of society.

2. The state of things in Scotland is so peculiarly afflictive, that *it is evidently the duty of every friend of morality, and decency, and religion, in that country, instantly to devote himself to the cause of Temperance Institutions.* Scotland, with not three millions of inhabitants, consumes more than six millions of gallons of ardent spirit; while England, with twelve millions of inhabitants, consumes rather more than seven millions and a half. The fact is, that Scotland consumes more ardent spirit, in proportion to the number of its inhabitants, than any country in the world, Sweden only excepted. When will Scotsmen, with the characteristic ardour of their patriotism, hurl away from themselves this national disgrace?

3. *The prodigious increase in the quantity of spirit which during the last year paid duty for consumption in Ireland, requires no comment whatever.* It is one of the most tremendous facts ever recorded in history. Here is a population, among whom poverty and destitution are most extensively diffused—a population whose abject misery has often demanded the benevolent interposition of the other parts of the empire—a population, among which famine has frequently made truly fearful ravages, and whose relief constitutes one of the most pressing demands upon the attention of the imperial legislature—and yet a population squandering away millions of money every year, upon the most prolific source of beggary, and misery, and madness, and crime, which can possibly be named. It is of very little consequence to us what may be the cause of this increase; THERE IS THE FACT,—and, in connexion with this fact, we call upon all the ministers of religion in Ireland—upon all the Christian churches in Ireland—upon every friend to the real prosperity of Ireland—to arouse themselves from their deplorable and truly criminal lethargy, relative to the fearful advance of intemperance. No legislative interposition,—no interposition whatever, will be productive of permanent advantage to Ireland which is not connected with the right and zealous use of *moral* means for the suppression of intemperance. Irish patriotism will effect no lasting good, until Irish intemperance is controlled. Some time ago, when Mr. O'Connel was in Birmingham, he was waited upon by two most excellent members of the Society of Friends, who earnestly pressed him to direct his attention to this subject—he received them with great politeness, but declined interference with the intemperance of his countrymen. But Mr. O'Connel, or any other legislator for Ireland, will ultimately discover, that no effectual benefit will ever be conferred upon that country, until *whiskey drinking is banished from its shores.*

FORGERY.

(*From the Morning Herald.*)

In reference to the observations we made upon the decrease of forgery, since that crime has ceased to be visited with *death*, we have examined the Parliamentary returns, and are now enabled to

give the following abstract of results. They present a contrast which the public ought to see, but the inspection will create a thrill of horror :—

Forgery—Two periods compared. England and Wales.	From Parliamentary Returns.		To these add Forgeries “compromised and hushed up.”*
	Executions.	Committals.	
5 years, ending with 1820	94	645	<i>multitudes.</i>
5 years, ending with 1835	<i>none</i>	351	<i>none.</i>

We should remark that in the five years ending with 1820, the executions for forgery were more numerous than during any similar period from the year 1810, when the criminal returns commence, down to the abolition of the punishment of death for that offence (practically in 1830;) and it is but fair toward the few remaining advocates of severity, to select, for the purpose of comparison, a period when their favourite instrument, the horrid scaffold, was in full activity. Certainly 94 executions for one offence, in the short space of five years, is no inconsiderable number; and if it were true that the terrors of an ignominious death possessed extraordinary efficacy in restraining from crime, we should naturally expect to find the crime itself proportionably rare. The fact, however, is the reverse. To say nothing of the multitudes who then altogether escaped prosecution, because of the inhuman severity of the law, the committals during the period when there were 94 executions—as proved by official returns—were nearly double the number of those which took place during the last five years, when there was *no execution* whatever.

Can it be possible that the Bank of England wishes again the protection (such protection!) of the gallows? If so, what is to be said to the fact that the Bank had to institute, as shown by returns to Parliament, but *one* prosecution for forged notes in the whole of the year 1835, and in the preceding year only *two*? Is it forgotten that in the year 1818 a return was made to Parliament showing that the Bank *prosecutions* alone, in one year, had cost *thirty thousand pounds*, or about 265*l.* for each prosecution? Was that immense sum expended without benefit to the receivers? Who were they? Well might a writer in the *Edinburgh Review* exclaim that they “would have gone on to this day hanging by wholesale for the forgeries of Bank notes, if *Juries* had not become weary of the continual butchery, and resolved to acquit.”

* A few years back there was a “hushed up” forgery of a power of attorney, where the delinquent, a certain solicitor, was one that, above all others, should never have been guilty of such a crime. Some of our City readers will understand who is meant.

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SWITZERLAND.

THE BENEFITS OF FREE TRADE.

We desire ever to be found the unflinching advocates of liberal principles in a comprehensive sense : for liberal principles are strictly in unison with the Christian Religion :—and the Christian Religion is the only foundation for permanent happiness in this world, and in the world to come : “ Whatsoever ye would that men should do to you, do ye even so to them,” is a precept of our Holy Redeemer, which, if strictly acted upon, would mainly tend to convert the wilderness of this world into the garden of the Lord. When the selfish principle predominates in man, he seeks to draw every thing that he thinks desirable, within his own grasp, and often without reference to the comforts or rights of his neighbour : while the Christian feels bound “ to love his neighbour as himself.” No two things can be more distinct and different from each other, than the selfish and the Christian principle. Policy, whether as concerns individuals or states, built upon the selfish principle, has only a sandy foundation, made up of shifts and expedients ; while policy built upon Christian principles is founded upon an immutable Rock. The real Christian is a Citizen of the World, and considers every man as a brother ; he feels that his conduct should be regulated by the principles laid down by his Divine Master, and that he is not justified in deviating from any of them on the ground of expediency.

It must be consistent with the will of the Almighty Creator that all the members of his great human family should live together in love and harmony, and he has so distributed his gifts according to the peculiarities of climate and local circumstances, as to render an interchange of commodities between the inhabitants of remote regions a mutual benefit.

It has long been maintained by the thinking part of the community, that it is consistent with an enlightened policy, to remove all restrictions from commerce, and to encourage free trade. The benefits arising from such a mode of proceeding are strikingly exemplified in the valuable report of Dr. Bowring “ On the Commerce and Manufactures of Switzerland,” printed by order of the House of Commons, and forming the subject of a most interesting article in the *Edinburgh Review* for October, 1836. From this Review we shall make a few extracts.

Dr. Bowring remarks, that it could not but excite the attention of any reflecting person, that the manufactures of Switzerland, almost

unobserved, and altogether unprotected, had been gradually, but, triumphantly forcing their way into all the markets of the world however remote, or seemingly inaccessible. With regard to the obstacles they have had to encounter, "it must," say the reviewers "be obvious to all, that if there be one region in the world more inaccessible to the raw materials of manufacture than another,—if there be a single clime within the temperate zone of the civilised world wherein nature has done nothing,—it is Switzerland. On the one side are the Alps, impervious to canals, and to railroads; and, till the genius of Napoleon surmounted the difficulties, almost to road-making itself. On another side, France, a nation, the commercial doctrines of which are unworthy of her high civilisation, and which press peculiarly upon her industrious and unoffending neighbour. Then comes Germany, which has recently, from various causes, as much defensive as aggressive, formed herself into a powerful commercial league. But notwithstanding all the disadvantages of her situation, her progress in wealth has been remarkable."

The Helvetian Cantons are locked up by nature. Nor are they only hemmed in by rocks, by mountains, or by torrents;—Man has added to these natural, conventional impediments, and made the pathway of manufactures from Switzerland more and more difficult; yet the weak, by means of sound principles become strong,—"*concordia res parvæ crescunt*,"—and Switzerland, refused by nations a hundred times more favoured than herself all fair intercommunion in trade, has so forced her way to all the corners of the earth that France and Germany, the looms of Manchester and Spitalfields, the artisans of Birmingham and Sheffield, dread her competition in cottons, silks, jewellery, and toys. She has surmounted her Alpine barrier, and by a victorious economy has pushed her way to distant markets and the sea. Leghorn and Genoa, Marseilles and Havre, the ports of Belgium near the Rhine, and of Venice and Trieste on the Adriatic, are one or other within her reach by the mere effect of her unconquerable cheapness. Whence then that cheapness which achieves such wonders? It arises entirely from the immunity her manufacturers enjoy from every vexatious impost; from the comparative lightness of taxation; and, above all, from the education prevalent among all classes of her population; which makes them see their true interests, and has hitherto defeated every attempt (as may be seen by the following articles, selected from the Report which were agreed to at a Confederation that assembled under some alarm in 1833) to introduce a protective system.

'1. The Swiss Confederation shall irrevocably adhere to its established system of free trade and manufacture.

'2. Under no circumstances and no conditions shall it form a part of the French Custom-house System, of the Prussian Commercial League, or the custom-house line of any foreign nation.

'3. It shall use every effort for the establishment and extension of the principles of free trade.

‘4. It shall, as far as possible, discuss and establish conventions with the neighbouring states for the disposal of agricultural and vineyard produce and cattle, for obtaining the free ingress of corn, and for maintaining the daily, reciprocal, economical, neighbourly, and border traffic and market transactions.

‘5. Wherever a free trade is not obtainable, it shall endeavour to remove all prohibitions, to lower duties, and to secure the power of transit on the most favourable terms.

‘6. When exceptionable favours can be obtained they shall be used for the advancement of those measures which lead to the accomplishment of the ends proposed, so, however, that exchanges be not thereby limited, nor personal liberty interfered with.

‘7. In the interior of Switzerland it shall make every exertion to assist industry and to remove impediments to intercourse, taking care, however, that it do not interfere with the personal concerns of merchants or manufacturers.’

Of the Helvetic States, Zurich, Basil, Geneva, St. Gall, Neuchatel, Appenzell, and Angovia, are the most distinguished for industry, and for their growing prosperity. They have all, from small beginnings, and very early periods, been engaged in manufacturing pursuits; and by the union of objects, half pastoral, and half mechanical, the citizens have attained a comfort almost without a parallel amongst contemporary nations,—combining the affluence and the intelligence, without the vices of more extensive communities. It appears that at various periods attempts have been made to assimilate their system to those of neighbouring states: sometimes out of dismay at contiguous restrictions; sometimes from a desire of retaliation: and of late, in the case of the German Cantons, from an idea that it would be desirable to secure their incorporation with so large a community of consumers as the Prussian league. It is satisfactory however to contemplate, as we have seen by the articles just quoted, the universal failure of every species of backsliding from sound principles; and the augmented antipathy to false theories of trade, in proportion as education and popular privileges have become more diffused.”

In the concluding remarks of the Reviewers we most cordially concur.

“The result of Dr. Bowring’s enquiries may be summed up in a few words. He found every where a prosperous trade in cotton, silks, and watch-making. He found an educated, an industrious, and a frugal population—the imposts of the state small, and the means of subsistence not augmented by duties on raw materials. He saw a country which bore these golden marks of human culture in spite of the Alps, the physical, and France, and Germany, and England, the commercial enemies of her prosperity.

There have been many wonders worked by commerce in the ancient as well as the modern world; but no nation, ancient or modern, ever had difficulties to encounter so permanent and irremovable. When Holland had fortified herself against the ocean, her labours were comparatively over—and having sown she reaped her harvest. When Tyre and Carthage acquired and practised navigation, they found themselves the monopolists of the sea, both

without the Pillars of Hercules and within; and without additional expenses or impediments, they secured an indefinite augmentation of returns. But Switzerland has to renew, on every journey, the same dull, dreary transit. Embosomed amidst other states, she is not only subject to their political revolutions, but is at the mercy and the caprice of less educated neighbours. Sometimes a German tariff, sometimes Italian non-intercourse, frequently French and English jealousy, but the Alps *always* impede her progress—yet cheapness and industry have surmounted all these difficulties. If the Thames refuses, in the Hudson she finds a haven for her merchandise—and should that fail, she will seek it in the Amazon or the Indus. If the West be hermetically sealed, with inextinguishable spirit she perils her productions, on land-journies of amazing length, through Russia and Persia to the East. The same spirit which preserved her independence, preserves her industry. The memory of Tell still abides in her mountains; and as he saved her from Austrian domination, her industrious artisans now enable her to bear up against the more destructive warfare of a foreign competition.

It behoves us then to consider, that, if with such small advantages,—without an Arkwright, a Wedgwood, or a Watt, or the power of capital required to put their magnificent conceptions into practice,—Switzerland has done so much,—alarming us not only in third markets, but in Manchester itself,—how much more able we are, with greater natural and acquired advantages than any nation upon earth, to augment indefinitely those treasures, which are the handmaids of free trade. With the East newly opened to our enterprise, with the vast continents of America, requiring increased productions, we undoubtedly have felt less than might have been anticipated, the effects of our rigorous code. But we have nevertheless felt them—in Germany and in the Baltic, in Poland and Russia, and in all the kingdoms of the Old World.

It ought then to become the duty of Parliament to take advantage of the ascendancy we yet enjoy, and to proclaim, by annual acts of liberality, our practical adherence to sound principles. This, no doubt, is the course which is marked out for itself by the present Board of Trade; and the gentleman who now presides over that department could have taken no step more wise than to explore, as he has done in the case of France and Switzerland, and as we hear he is about to do in Italy, the actual state of manufactures in those countries.

Be the determination of the people of this country, in respect to the reception of foreign commodities, what it may, we trust that the Swiss Cantons will not, from impatience at British or French restrictions, be diverted from the course they have hitherto so honourably pursued. They have, from age to age, been visited by myriads of strangers, from the surpassing beauty and magnificence with which nature has invested their territory; but it is only of late years that they have become remarkable as being the best practical political

economists in the world ; and if it be true, as we believe it is, that their liberal policy has increased their wealth as much as it has redounded to their honour, we trust that when again tempted, under feelings of mortification at the treatment they receive, or of annoyance at the high duties we still impose upon their productions, to retrace their steps, or to make common cause with their German neighbours, they will meet only to re-enact the memorable resolutions of 1833, above quoted ; and they may be assured that, at no distant time, a British code of commerce will arise, which will compete in its liberal character with theirs, and enable them, without the aid and intervention of the smuggler, to reciprocate with us an honourable and remunerating commerce."

ACTIVITY OF THE AGENTS OF THE EVANGELICAL SOCIETY OF FRANCE
IN THE DISTRIBUTION OF TRACTS.

This important Society has greatly extended its efforts, having placed ministers and colporteurs in countries, some entirely, and others almost entirely Roman Catholic, and formed new and interesting centres for the propagation of the Gospel, by the circulation of tracts. In Brittany, a country ignorant and superstitious to a proverb, tracts are exceedingly useful, as other means of enlightening the population do not exist. In the city of Rennes, where the Society has opened a chapel, and established a minister and a colporteur, the colporteur has visited every house in the city, containing 30,000 inhabitants, and has given tracts, and sold copies of the New Testament, to a most gratifying amount : he is going over the ground a second time. At Troyes, the principal city of the Aube, vigilant exertions are also made for the diffusion of Scriptural truth.

TOULOUSE.

The "Society for printing Religious Books," in Toulouse, appears to be in active operation. We have recently received copies of some useful publications issued by that Society, from Thomas P. Robinson, who has been zealously engaged in this sphere of labour in the south of France, where religious circulating libraries have been established in fifty different towns. The Roman Catholics are however making great efforts to spread their principles, and regain their lost influence. Not only are they opposing the efforts of Protestants but are circulating little books, by means of pedlars, some of which are of an impious and immoral, others of a superstitious character.

NOTICE OF DANIEL WHEELER AND SON.

We have lately received intelligence respecting our dear friend Daniel Wheeler, through the medium of letters addressed to J. K. who kindly permits our insertion of the following extracts. The

particulars of the first letter, dated Honolulu 8th of 4th month, were transmitted by one of D. W.'s family, who mentions having received two folio sheets, which were conveyed by a vessel to Kamskatka, and thence over land to Petersburg, and must have had a good passage in point of speed. After stating that it was a very interesting account, evidently written in good spirits, some particulars are given of the inhabitants of Bolabola, where it is affecting to hear many of the natives have relapsed into idolatry; and seem every way in a deplorable state. D. W. had had a meeting among some of the worst of them, at which they behaved with great attention, and he appears to have dealt very plainly with them. As it regards the future movements of our friend, his views were not clearly defined, but he says in general terms that they may probably search through the Sandwich range before they venture to cross the line to the southward, and afterwards they may perhaps visit the Hervey and the Friendly Islands down to Tongataboo. Of himself he says, "Although frequently very sensible of many infirmities, yet at seasons I feel strong for the battle, and am favoured to find my youth in some degree 'renewed like the eagle's,' so as to enable me to stand before assembled thousands of those swarthy tribes, who inhabit these isles afar off, whilst proclaiming the glad tidings of the everlasting Gospel amongst them, that the fulness of its blessings might be theirs and their children's."

The next extract is from a letter dated Oahu, Sandwich Islands, 15th of 4th month, in which after alluding to his religious engagements, D. W. says :

"Since this last meeting it begins to look as if our stay here would now be short. Within the last few days the British Consul has procured us a native pilot for the whole of these islands, he having been amongst them from his youth. It seems not unlikely but our next destination will be Hido in Byron's Bay, at the island of Owyhei or Hawäii, where our countryman, the late Captain James Cook was killed. A female, who was present at his death, died since we have been here.

"The trade wind and rapid currents at times witnessed among these islands, may however compel us to be content with reaching Karakakoa Bay, where there is also a missionary station. I mention the missionary station, because there only I can look for an interpreter. Goodness and mercy have still continued to follow us; we have been preserved and sustained through a long rainy season in comfortable health.—The Lord hath dealt bountifully with us, strengthening with patience and meekness, in His fear, to give a reason of the hope that is in us, of which who can be ashamed, when His love is shed abroad in and encircles the heart of the most feeble advocate in so great and dignified a cause, however worthless he may feel, even as myself."

Can we wonder at the inhabitants of Bolabola "relapsing into idolatry, and being every way in a deplorable state," when we recur

to a former statement of our friend in relation to this island? which he says, "is one that has suffered most of any by the introduction of ardent spirits, as it has caused the people to distil their breadfruit, and every kind of food capable of producing spirit. If my friends at home," he observes, "could witness for themselves the state of many of the islands in these seas, which we have visited, lamentation, and mourning, and woe, must inevitably be their portion. Trifling indeed must be every attempt to improve the state of these simple islanders in any manner, much more to Christianize them, that is altogether out of the question, whilst men, calling themselves Christians, are permitted to enrich themselves at no less price than the souls of the people, as well as their own, by the introduction of spirituous liquors amongst them. Rum, muskets, and gunpowder, are articles brought in great abundance, particularly by the American ships, many of which are styled 'Temperance ships.' It is an absolute fact, incontrovertible, that vessels of this description have landed larger quantities of spirits on some islands than any other class of ships. On every island, the population decreases, and the dreadful ravages made by disease is much aggravated by the use of spirits."

This subject first came under D. W's notice when at Tahiti, and he thus feelingly describes the affecting consequences of the misconduct of the crews of vessels trading to that island.

"We have met with great civility and willingness to lend a helping hand in many of the American captains; at the same time we are frequently sensible of a mixture which cannot be reconciled. The foregoing remark has no allusion to the inconsistent conduct of the crews of many of the American vessels, which we have fallen in with here, that are called 'Temperance ships.' I could not but view these with satisfaction, and with a degree of thankfulness, as likely to contribute by their example to the welfare of the islanders. But, alas! I now find, with horror and surprise, that the word *temperance* applies only to the ships, and not to their crews, none probably of which are members of a temperance society, but are merely bound by articles that the voyage shall be performed without any spirits being on board, except as medicine, if needed, and that their sobriety only exists because they cannot get the liquor; when on shore, and unbound by these articles, they are lamentably, in many instances, notorious for drinking to excess; and their immoral conduct at this place, makes me shudder for the awful and woful consequences, both as regards themselves and the daughters of Tahiti. Although great exertion is made and promoted by the missionaries here to stop this overwhelming torrent of iniquity, yet all their measures are abortive, and can never be effected, unless co-operated with on the part of the masters of the shipping. Notwithstanding the disuse of spirituous liquors is rigidly enforced at Tahiti, and no person allowed to have it in their houses, or if the breath of any of the natives smell of it, a severe fine is imposed, yet this bane of the human race is still to be purchased on shore, and the

supply is kept up by the American ships, clandestinely landed at times, among the supposed empty casks which are sent on shore for water, (an instance of this kind took place a few days ago,) and by other methods. A considerable quantity was brought in last week by an American schooner from Valparaiso, and safely landed; but has since been discovered, the casks destroyed, and their contents totally lost. By what is said I do not mean to infer that this shocking and gross immorality is confined solely to the crews of the American vessels, because those of the English are perhaps equally implicated; but with this difference, they do not assume the character of being 'Temperance Ships.'

"How dreadful and appalling the consideration, that the intercourse of distant nations, should have entailed upon these poor untutored islanders, a curse unprecedented and unheard of in the annals of history; that one fourth of the whole population is miserably affected with a disease brought among them and kept up by the licentious crews of their shipping. Will not, shall not the Lord visit for these things?"

This representation having been sent to America, we understand that some of the shipowners are investigating the subject, with a view to remove, as far as is in their power, these causes of complaint.

SANDWICH AND TONGA ISLANDS.

The American missionaries in the Sandwich Islands find the printing press an important auxiliary to their labour. It appears from their statements, that twelve natives are now employed in printing and binding the publications which are issued from the press, and that from the commencement of the mission there have been printed at the expense of the board, and of the Auxiliary Bible and Tract Societies, eight hundred and fifty nine thousand eight hundred copies of different works.

In the islands of Tonga, Haabai, and Varou, there are now five thousand six hundred children in the schools connected with the Wesleyan Mission.

SOUTH AFRICA.

By the Report from South Africa of the Tract and Book Society, we find that its publications have found their way to the hospital and prisons, as well as the missionary institutions, and even "to the dwellers in the wilderness," to whom they are particularly valuable, from the difficulty of obtaining books in remote districts. Pleasing accounts have been received from most of the Missionary stations, respecting the tracts sent to those institutions, where they have not only been received with the greatest avidity, but have created among the people a more earnest desire to learn to read.

The libraries at the Kat River settlement having been completely destroyed during the Caffre war, the Committee of the Religious

Tract Society in London have sent two new libraries to those stations, in addition to a grant of childrens' books. Supplies have also been forwarded to Pacalsdorp, Griqua Town, and Bethelsdorp, at which latter place all the people are regularly supplied with tracts on loan.

The Missionaries in South Africa have received the mission-libraries sent out to them, and here as well as in other places, they appear very grateful for such seasonable provision for the instruction and benefit of the families of those who are engaged in different parts of the heathen world, and who are far removed from the privileges of their native land.

There is a gratifying communication from Dr. Philip to the Committee of the Religious Tract Society, in which he observes,

"Your little works distributed among our Sabbath Schools, and those we are in the habit of lending to the scholars, have carried a taste for reading into many families where books were not before in demand. We do not say that good must be done by the distribution of them, but say, that much good has been done and is doing by them.

We have lately established in Cape Town a popular library for the poor; each of our readers comes on Monday evening, and he pays a penny, and takes a book, which he returns in exchange for another the next Monday night. We have seldom less than 200, who come in this way for books, every Monday night, and a great portion of our readers are young people, who have been taught at our Sabbath Schools, and who first imbibed a taste for reading, by the publications of your Society. We held our first anniversary meeting a few weeks ago, and we had Sir John Herschel in the chair, with our youthful readers in a gallery; and I never saw our great philosopher more delighted than he was on that occasion."

It appears that during the Caffre war many publications were distributed among the men engaged in the conflict.

NEW ZEALAND.

Various accounts from this Island furnish encouraging evidence of the progress of improvement amongst the natives in the knowledge of Divine Truth, in attention to religious duties, and to the instruction of the children; the elevation of the female character, is also mentioned as one of the fruits of the Gospel. At Warengaere and Tangitu the natives have built two places of worship of their own accord; and at Waimate agricultural labours seem prospering.

The following communication, addressed to the British and Foreign School Society by W. White, is dated,

"Munganga, March 25th 1836.

"In stating the "Progress of education in this part of the world" my remarks will be confined to the Wesleyan Mission on this island

The progress of education and the extension of Scripture knowledge was very slow, and exceedingly limited down to the latter end of the year 1832; when a few slaves evinced a desire for instruction, and at a public examination, held on this station, it was found that nine or ten persons could read those parts of Scripture then translated; and several, both male and female, knew their letters and could write a little. At Christmas, 1833, the number which could read without stammering, was about *seventy*, and many scores could read and write a little at the end of the year 1834. More than one hundred attached to this station could read not only all the translated Scriptures, but any thing else printed in their own language.

In consequence of having to visit distant stations recently established on the western coast of this island, having no colleague to assist me, I have not been as yet able to arrange for our public annual examination of schools; but I venture to say, that *one hundred and fifty* persons connected with this station can read all that is written or printed in their own tongue. And including the other three stations connected with this mission recently established, I suppose not less than two hundred and fifty can read the Scriptures. I strongly suspect that were you correctly informed, as to the scanty means with which we have been furnished, and the little time which we have been able to devote to the establishment and superintendence of schools, that the above statements would hardly be received.

We have been able to furnish but very few elementary books, nor have we been able to devote one-twentieth part of the time and attention to the schools here which would be thought requisite in order to secure success in most other parts of the world.

In the absence of slates and copy-books, &c., I have frequently had recourse to a hard sandy beach for the purpose of teaching the people to form and understand letters.

A brighter day is, blessed be God, now dawning.—We have just received a printing-press, and although damaged, as also the type and paper, by being wrecked on Norfolk Island, we hope in a few days to get out some school-books, so as to be able to meet the constant and clamorous demands of hundreds who are thirsty for instruction. “The fields are indeed white unto the harvest, but the labourers and means” are few.

If you can help us by your advice and counsel, or otherwise in the establishment and management of schools we should be very thankful.”

CANADA.

The moral condition of the population of this part of the British possessions claims the attention of those who feel an interest in the wellbeing of their fellow creatures, and we are glad to find many channels of benevolence flowing in this direction. A correspondent

of the British and Bible Society observes, in writing from Brockville.

"We are, indeed, an infant country at present; but I look on Upper Canada alone as the germ of a mighty empire. We possess every variety of climate and soil, a thickening population, thriving villages rising in every direction, and the hand of cultivation adorning the face of the country at large, stretching for thousands of miles along our lakes and rivers, and extending from the St. Lawrence to the Pacific Ocean. I consider that the Religious Public, through the medium of Bible Societies, have under their controul, to a certain degree, the forming elements of this future empire; and that by wise, early, and energetic measures, the population may grow in evangelical knowledge and moral character, as it rises in strength and national importance."

Emigration still continues, and although in many instances truly valuable characters are introduced from the mother country, there is much of a contrary nature to leaven their influence, and in many cases the Holy Scriptures and Religious publications are the only means the emigrant possesses to keep up in his mind the remembrance of the great truths of revelation.

The Religious Tract Society have sent a liberal supply of their publications; and a friend at Montreal, in reporting the circulation of one of the grants mentions that,

"A hawker to whom only forty tracts were given, a true Christian, travels chiefly among the French Catholic population. These tracts were given to him by way of experiment; he sold every one of them; and since that has purchased hundreds at the depository and sold them again; he finds a great demand for them but never gives any away gratis. I hope the seed of truth will be thus sown, which will spring up abundantly in due time."

In the correspondence of the British and Foreign School Society, it is stated that "an Institution has been formed for the education of the youth of Canada generally and the most promising youth of the recently converted Indian Tribes, as teachers to their Aboriginal countrymen; also to PREPARE RELIGIOUS YOUNG MEN FOR COMMON SCHOOL MASTERS, throughout the province. Incorporated by Royal Charter, July, 1836.

This Institution is established in the vicinity of Cobourg, a beautiful town situated on the banks of Lake Ontario, between Toronto and Montreal, having an artificial harbour.

There is a lamentable destitution of the means of Education in Canada; and for want of an institution of this kind, nearly two hundred Canadian youths have, during the last few years, been sent to colleges and seminaries of learning in the United States, under a similar management to this institution, to learn the elementary branches of a professional and commercial education. Sixty Canadian youths are at the present moment being educated in the United States. Such a state of things is undesirable in respect to any country; and it is especially to be deprecated, that the inhabitants of the British Province of Upper Canada, (150,000 of whom are emigrants from the United Kingdom) should be dependant for

the education of their children upon a country so different in its administration, feelings, and prejudices, as the United States.

One hundred and seventy students can be accommodated with board and lodging, as well as tuition, within the buildings, which have been erected at an expense of £8000; nearly £5000 of which have been voluntarily contributed by the inhabitants of that new country—a larger sum in proportion to the number and circumstances of the population, than 500,000 would be in England for a similar object. Upwards of £7000 were originally subscribed in 1831-2, payable in four annual instalments; but on account of the ravages of the dreadful cholera in 1832 and 1834, and other causes, a considerable portion of the subscriptions has not been realized, in consequence of which the trustees are involved in serious pecuniary embarrassments. An agent is still employed in Canada to collect what he can. £450 were collected last year; and probably as large a sum will be collected there this year. Upwards of £2000 are indispensably necessary to relieve the trustees, and secure the successful operations of the institution, in addition to what can be collected in Canada, and besides what may be contributed to the Library.”

EXTRACT OF A LETTER, CONTAINING AN ACCOUNT OF THE
PEOPLE OF COLOUR IN CANADA.

9th Month 18th 1836.

“ We have lately returned from our visit to Friends in Upper Canada; we also visited the people of colour at Wilberforce and St. Catherines. At the former place we found them less in number than we expected, being only eighteen families, and they are under some discouragement on account of the Canada company refusing to sell more land to the Negroes: they have only 800 acres, which are paid for, and they have made considerable clearings, and raised provisions for their sustenance; but as only one family has sheep, we fear they will suffer by the coming winter unless relieved by Friends.

“ We had a very interesting meeting with them and also with those at St. Catherines, in which village and its vicinity, we were told there were about 400 people of colour. They appear to be generally those who had escaped from their masters. They are employed as labourers, and we heard a favourable account of their sobriety and industry. About half a mile from the canal they have a new street to themselves and have a considerable number of small but comfortable dwellings.

“ We learned that there were a number of smaller settlements of black people in Canada; our visits to them has much enlarged our sympathies for that people, as well as for our Friends in this province, many of whom are located so scattering as to be deprived of the common privileges of society, especially as relates to schools.

We want these and the black people to be encouraged to open and sustain a school respectively at each place."

The writer of the letter mentions having seen the poor man who with his wife and children were treacherously taken from New Jersey, and carried away as slaves to Mount Holly, where no person could be brought to appear against the woman or children, the man was ordered to be delivered to the claimant from the south, but on an *habeas corpus* being procured, he was taken about fifty miles to the governor of New Jersey, who on the ground that every man is to be considered a free man, and on any charge is entitled to a trial by jury, was liberated and got out of the way. He is a pious man, a preacher, and for many years has sustained a very good character. He and his family were assisted by Friends to proceed to Canada, where he has purchased a small tenement in the village of St. Catharines, and he and his wife have plenty of work and seem comfortably settled. They were grateful to Friends for their kindness towards them.

CHEROKEE INDIANS.

Amongst the various acts of oppression exercised in the United States, we have viewed with concern, the ill-treatment of the Cherokee nation of Indians, the particulars of which are feelingly set forth in a letter from John Ross, their principal Chief, in answer to the enquiries of a friend respecting the Cherokee affairs with the United States. This is an important communication, but enters too much into detail for our limits. It appears that a document called a treaty, had been got up, and signed by unauthorized individuals at Washington. But this can never be regarded by the Cherokee nation as a treaty, being entirely inconsistent with the views of that people, who have three times formally and openly rejected conditions substantially the same as these. Attempts have been made to dispossess them of their land, to deny the authority of their government, and it has been represented that they were averse to become citizens of the United States. "Now the fact is," John Ross observes, that "we never have objected to become citizens of the United States, and to conform to her laws; but in the event of conforming to her laws, we have required the protection and the privilege of her laws to accompany that conformity on our part. We have asked this repeatedly, and repeatedly has it been denied." After further representation of their grievances, he says, "In conclusion I would observe, that I still strongly hope we shall find ultimate justice from the good sense of the administration and of the people of the United States. I will not even yet believe that either the one or the other would wrong us with their eyes open. I am persuaded they have erred only in ignorance, and an ignorance forced upon them by the misrepresentation and artifices of the interested. You yourself are aware to what an extent

these artifices have been carried. You are aware that the Seminole outbreak and the Creek troubles have been insidiously spoken of as connected with our condition; and although I myself never saw a Seminole Indian, and there is no intercourse whatever between our nation and theirs; although with the Creeks also, we have far less communication than the state of New York has with Canada, nevertheless there have been some persons malevolent enough to wish the Cherokees extirpated because the Creeks and Seminoles have risen, and very many others uninformed enough to join the war cry against us, under the sweeping denunciation that, being all Indians, we ought alike to suffer!—The Cherokees, under any circumstances, have no weapon to use but argument. If that should fail, they must submit, when their time shall come, in silence; but honest argument they cannot think will be for ever used in vain. The Cherokee people will always hold themselves ready to respect a *real* treaty and bound to sustain any treaty which they can feel that they are bound to respect. But they are certain not to consider the attempt of a very few persons to sell the country for themselves, as obligatory upon them, and I and all my associates in the regular delegation, still look confidently to the effect of a sense of justice upon the American community, in producing a real settlement of this question, upon equitable terms and with competent authorities. But, on one point, you may be perfectly at rest. Deeply as our people feel, I cannot suppose they will ever be goaded by those feelings to any acts of violence. No, Sir. They have been too long inured to suffering without resistance, and they still look to the sympathies and not to the fears of those who have them in their power. In certain recent discussions in the representative hall at Washington, our enemies made it an objection against me and against others, that we were not Indians, but had *the principles of white men*, and were consequently unworthy of a hearing in the Indian cause. I will own that it has been my pride, as principal chief of the Cherokees, to implant in the bosoms of the people, and to cherish in my own, *the principles of white men*! It is to this fact that our white neighbours must ascribe their safety under the smart of the wrongs we have suffered from them. It is in this they may confide for our continued patience. But when I speak of *the principles of white men*, I speak not of such principles as actuate those who talk thus to us, but of those mighty principles to which the United States owes her greatness and her liberty. To principles like these even yet we turn with confidence for redemption from our miseries. When congress shall be less overwhelmed with business, no doubt, in some way, the matter may be brought to a reconsideration, and when the representatives of the American people have leisure to see how little it will cost them to be just, we are confident they will be true to themselves, in acting with good faith towards us. Be certain that while the Cherokees are endeavouring to obtain a more friendly consideration from

the United States, they will not forget to show by their circumspection how well they merit it; and though no doubt there are many who will represent them otherwise, for injurious purposes, I can assure you that the white people have nothing to apprehend, even from our sense of contumely and unfairness, unless it be through the perverse and the treacherous manoeuvres of such agents as they themselves may keep among us.

The Cherokee nation presented a "Memorial and Protest," to the House of Representatives, in which their views are officially stated, and the paper legally signed. In a recent number of "The Friend," we find a notice of "Henry Clay and the Cherokees," which shows the opinion of an enlightened citizen on this subject.

The following is taken from a sketch of a speech lately delivered at a meeting of his fellow citizens, in Kentucky, by this distinguished man.

"Mr. Clay animadverted upon the conduct of the present administration towards the Indian tribes. It had been productive of fraud, violence, and injustice. By treaties or pretended treaties made with them, both the United States and the Indians had been defrauded out of lands of immense value, under the forms of reservation which had gone to enrich individual speculators. By our ill treatment of them, they are goaded into acts of desperation; and then the sympathies of the whole people are appealed to on account of Indian depredations. The object of this policy is to remove them from one side of a river, where they are surrounded by the whites, to the other side, where they soon will be again surrounded by the whites. And before this process of removal is completed, whilst it is yet in progress, the states in whose neighbourhood, west of the Mississippi, they are placed, are calling upon the general government for protection against the danger of Indian hostilities. Already two regiments of dragoons have been raised permanently for that purpose, and at the last session a bill passed the senate to augment the standing army by an addition of four thousand men, and the chief argument urged for it was the concentration of the Indians west of the Mississippi. Thus a permanent charge of great annual amount, is fastened upon the country to carry out this policy. Taking that in view, the cost of the Indian treaties, of Indian wars, the consequences of the policy, and other expenses, Mr. C. believed that the cost of this removing policy, would not fall much short of 50,000,000 of dollars before it was finally completed.

He spoke of the Cherokee treaty ratified at the last session of Congress. No vote of the senate, since he had been a member, had given him more pain, or excited more surprise. Gov. Carrol, of Tennessee, and a Parson Schermerhorn, (a disgrace to the pious and honourable profession, of which he was a member,) had been jointly appointed to treat with the Cherokee nation, composed according to a report of the secretary of war, of about 18,000 souls. Governor

Carrol could not attend, and the whole business fell into the hands of the parson exclusively. The Cherokees in general council in September last, appointed a committee to treat. With them he did not treat. Instead of treating with them for the purchase of the Cherokee country, he made a proclamation that he would at a specified day and place, within the Cherokee country, treat with any of the Cherokees who would attend and treat with him; and that all who did not attend should be considered as assenting and bound by the treaty which he might conclude. In the mean time all practicable means at the command of the American negociator were employed to coax and coerce the attendance of the Indians.

On the day appointed, out of the eighteen thousand, some five or six hundred, including men, women, and children, only presented themselves, and many of these formed no part of the Cherokees east of the Mississippi, who alone have a right to sell the Cherokee country. With some seventy or eighty Indians, he patched up a treaty and sent it to Washington. It was submitted by the president to the senate. And it had not been there many weeks before the almost united voice of the Cherokee people was raised against it. Memorials, signed or subscribed with the marks of upwards of sixteen thousand Cherokees were laid before the senate denying the Indian authority upon which the treaty was negociated, and solemnly protesting against its obligatory force upon the Cherokee people. In spite of these memorials, in spite of all the opposition which was made by himself and others to the ratification of such a treaty, it was ratified against the votes of fifteen senators that of his colleague and himself being of the number. And thus the Cherokees, a people who have been always friendly to the United States, and who were represented at Washington by delegates as civilized, as orderly and decent in their appearance as members of congress, are stripped of their entire country, and the people of the United States are subjected to the payment of five millions, six hundred thousand dollars. It is proper and just to mention that one senator who voted for the ratification of the treaty (and others are believed to have acted under the same impression) declared in his place, that he did not believe the instrument was a treaty; and that he voted for it because he apprehended the Cherokees would be exterminated by the whites if not removed. Mr. Clay had believed that no consequences, however deplorable, could justify the ratification of an instrument, as a treaty, which was deficient in the essential requisite of the concurrence of two contracting parties. But he believed, also, that these consequences might have been averted by the proper exercise of the lawful authority of the United States.

THE LINDFIELD REPORTER,

OR

PHILANTHROPIC MAGAZINE:

PART II.

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SWITZERLAND.

ORPHAN HOUSE AND SCHOOL FOR TRAINING TEACHERS AT BEUGGEN.

The Editor of the "Annals of Education," has lately communicated some particulars respecting the Orphan House and School, for training teachers at Beuggen, which gives satisfactory evidence of the continuance of those well arranged plans for the domestic comfort of the family, alluded to by that philanthropic traveller, Stephen Grellet, of Burlington, New Jersey, when he visited this excellent institution, in the latter end of 1832. In a letter to a friend, he says, "First day morning at day light, accompanied by Spittler and Werner, of the Mission-house, next to Brunvard, we went to Beuggen, to the Orphan house and school, for training up masters, in which thou hast taken such interest, and it truly deserves it. I have been much pleased with being there—they have now about eighty children, and twenty four young men, preparing for school masters:—we were expected, and arrived in time for the meeting for worship in the forenoon, and in the afternoon I had another appointed. The Inspector and his wife are persons well calculated for the station, as father and mother to the orphans, with qualifications to convey religious instruction. They rule by love. There is nothing but charity to depend upon for the support of all this. I gave a little of what had been entrusted to me for charitable purposes."

This Institution is situated a few miles from Basle on the northern bank of the Rhine. It was formerly a chateau belonging to the Teutonic Order of knights; and after having been neglected and left to decay, came into the possession of the Grand Duke of Baden, in whose territory it lies. In the general war of 1812, it was converted into a military hospital for the allied armies, and for three years was devoted to this purpose.

"The passage of successive armies," W. C. Woodbridge observes, "and the devastations of war, left Switzerland, at the peace of 1815, in a state of comparative destitution; and an unfavourable season in 1816, converted want into a general and distressing famine. Thousands died of hunger; multitudes of orphans were thrown upon the hands of benevolence; the evils of the wretched education, too common among the poor, and the necessity of vigorous efforts to purify the source of general corruption, became more evident. The attention of Christians and philanthropists was roused, the foundation

was laid for a number of institutions for the education of the neglected, and in this way the greatest scourge which Switzerland had experienced for a long period of time, gave rise under the direction of Providence, to a number of establishments, whose happy influence will extend to future generations, and has already been felt in other countries."

"In 1817 a number of individuals in Basle, who had previously founded the well known missionary institution, over which Blumhardt presides, and whose pupils are now engaged in their holy work in every part of the world, established a society for the education, not only of poor children, but of young teachers, who should spread abroad the benefits of the institution, in the villages and families of the poor in Switzerland. They received encouragement and liberal contributions from Germany, England and France, as well as Switzerland; but for two years were unable to find a suitable place for their school.

During a visit of the Grand Duke of Baden to the southern part of his dominions in 1819, a deputation of the city of Basle waited on him with the compliments and congratulations usually offered to foreign rulers, and one of them presented a petition from this society, that he would grant them permission to procure a place for their institution within the boundaries of the dukedom. On his return to Carlsruhe a few weeks after, he received very kindly two deputies of the society, and offered them of his own accord, the chateau of Beuggen, with the land around it, amounting to twenty acres, at a rent almost nominal. He gave immediate orders for permission to establish the school, and observed that he considered such an institution a blessing to his dominions.

"In the year following the cession of the Chateau of Beuggen, it was cleansed and thoroughly repaired, and in 1820, fifty pupils were assembled under the care of a principal and assistants, and the institution was publicly consecrated to Christian education, with religious services, attended by several hundred benefactors and spectators.

"The founders of the seminary at Beuggen assumed as their first principle, that which was the basis of the noble Orphan-House of Francke, and the school of Locle,* that *it should be sustained by voluntary contributions and aid*. They decided that they would rely on Christian benevolence, and the kindness of Providence, exclusively, for its support, without burying any of the immediate contributions in a permanent fund, which may hereafter be perverted to uses totally contrary to the wishes of the donors. They desire to have no other persons engaged in the care of the establishment than those who are actuated by the sincere desire of doing good; and therefore pay no compensation which may become a temptation to those who seek merely for subsistence or gain. They desire that all who are

* See pages 105 and 153.

connected with it should have the spirit of benefactors to the poor,—of disciples of Him, who was emphatically the friend of the poor.

“It is designed exclusively for *poor children*, and those who are to become *teachers of the poor*. The more wretched and neglected are the objects of charity, the stronger are their claims considered; and even the criminal they do not feel justified in excluding from the benefits of Christian education. They are received from six to fourteen years of age, and retained until sixteen or seventeen, when they are dismissed with a sum necessary for an outfit, in order to enter into domestic service or mechanical employment. Some are received at the expense of the treasury; but most by the recommendation of a benefactor or of public authority on the payment of six and a half louis d’ors (about £6. 10s.) a year, for their support and education. In every case a guarantee is required from public authority, or from the benefactor, that they shall not become chargeable to the institution after their education is completed, or in case of dismissal. About seventy five children can be accommodated and new ones are received only when vacancies occur.”

The children are instructed in the elementary branches of knowledge, to which four hours daily are devoted, besides four lessons weekly in vocal music. During the remainder of the day they are employed in agricultural, domestic, and mechanical labours.

“The girls are employed in the various domestic occupations of the house, including gardening. They are also taught sewing and knitting, and to make and mend the clothing of the family. Two societies have been formed at Basle, to procure situations for pupils who are not otherwise provided for when they leave the institution.

“The institution is also designed for the education of teachers of the poor, of young men, chiefly from the labouring classes, who desire to qualify themselves for this task, and who possess the character requisite. From fifteen to twenty pupils form this branch of the institution, and receive a course of instruction which continues for three years, when their place is supplied by others. The age assigned for admission is from eighteen to twenty five. Good health, good capacity, and a christian character, are the qualifications demanded. It is also considered important that the candidate for the office of teacher should be familiar with agricultural labours, or with some mechanical employment, as they are designed especially for poor villages, and institutions for the poor. For the same reason they are expected to combine labour and study, and not to labour merely for amusement or exercise, but to engage in it as a part of their education and calling. They are supported and taught gratuitously, unless they are sent especially by benefactors or public authorities for the purpose of education, when they pay twelve and a half Louis d’ors (about £12. 10s.) a year. The candidates, as well as the children receive a small outfit in clothing and books on leaving the institution.

“The candidates, (normal or teacher pupils, as they are termed

on the continent) receive instruction six hours daily, are required to labour three or four hours, and spend the rest of the time in study, practice, and the instruction of the children. During the busy season of agricultural labour, the arrangements are of course modified according to the exigency of the case, which is often much greater in the short summers of this climate than in other countries. They are entrusted also with the oversight of the boys in their chambers, and in reference to personal cleanliness; and take care of them in sickness, each one having a certain number or little family committed to his care. In the whole course of their education, every effort is made to preserve the simple habits and taste of a country life, and to cultivate the spirit of self-denial, obedience, industry, contentment, and devotedness to the good of others.

"The founders and guardians of this institution have endeavoured to give it the form and spirit of a family, so far as this is possible for so large a number of persons. It is under the immediate direction of an inspector and his wife, who have the spirit and endeavour to perform the duties of father and mother to this large household, a task which it must however be admitted is one of no small difficulty, although each is aided by assistants. The inspector directs the instruction of the institution, aided by two assistants; and also leads the religious services, as a clergyman, there being no Protestant church in the immediate neighbourhood. The day is divided in such a manner that the normal pupils receive most of their instruction in the morning, and the children in the afternoon; thus allowing one inspector to preside over both.

"The family rise at five; after attending to personal cleanliness and the order of their chambers, the children go to their work, and the young men to private study. At half past six, all breakfast together; and at seven, assemble to listen to biblical instruction, and unite in family worship. The rest of the morning is employed by the normal pupils in attending to instruction, and by the children in manual labour. An hour is devoted to dinner, and the afternoon is spent by the children in school, and by the normal pupils in manual labour, until four o'clock, when all receive their evening bread or luncheon, agreeably to the customs of Switzerland. The latter then attend to instrumental music, and the former return to their work. At eight o'clock is the evening repast, followed by the evening worship of the children. After they have retired, under the direction of their Guardians, the inspector passes the remainder of the evening in reading with the normal pupils, and the religious service designed for them.

"The directors and guardians of the institution desire to have it fully understood, that they consider it the business of education, not merely to prepare pupils to gain a subsistence, or to live creditably and usefully in this world, but to do all which man can do, as an instrument and servant of God to produce that radical change of character which in their view can alone prepare them for happiness

in the life to come. In this view they observe that the task of education is an instructive, an interesting, a holy task ; while the difficulties it involves, the numbers to be taught, the corruption to which many have been accustomed, and the want and evil company into which they too frequently fall afterwards, lead to trials and disappointments which are humbling and often depressing. They observe, however, that they have many delightful evidences of the good effects of their labours, and that those who have given them most discouragement, have sometimes afforded them, after years of wandering, the most cheering consolation by their reformation, and usefulness, and gratitude. Such must ever be the chequered experience of all who labour for the good of their fellow men ; and it should never discourage our efforts.

“In the course of fifteen years, this institution has received, educated, and dismissed, two hundred and four poor children, and ninety six teachers, who now give instruction to three thousand poor children in different portions of the world. Of these eighteen were teachers of the poor in Switzerland, sixteen in Germany, one in France, six in European and Asiatic Russia, and one in North America, in 1833 ; one had been dismissed for study, and nineteen for the pursuit of other employments. In the year 1835, there were seventy five children, and eighteen normal pupils in the institution.”

EDUCATION IN FRANCE.

We have lately received from A. Taillandier, the secretary of the society for elementary instruction at Paris, the twenty first report of that society, established in the year 1815. It contains some interesting particulars of the progress of education in France, and encouraging information from several districts, though in others, particularly in the south, the system of mutual instruction has had much to contend with, in consequence of the prejudice excited by the opposition of the “Frères,” which is not yet overcome. At Marseilles, however, where this opposition was very strong, and which was so much desolated by the cholera last year, as not to be able to furnish any report, we find there is now a normal school, two adult schools, one elementary, and the other for those farther advanced, and two infant schools, besides primary schools for boys, and one for girls. The Committee at Angoulême, mention schools of different descriptions in active operation there. At Aube also, and Argenteuil (Seine-et-Oise) exertions in the cause of education are attended with satisfactory results, and in several other places with more or less success. Many normal, adult, and infant schools as well as primary schools have been established, and a member of the Committee at Lyons mentions that during the late disturbances in that city, the adult schools were always well attended, and those who were admitted to them had not taken part in the disorderly proceedings, though strongly urged to do so. At Rouen

there is a school in the prison, and one for the military, and superior schools where chemistry and natural philosophy, as applied to the arts of life, are taught. The secretary of the society at Troyes, in his excellent report, furnishes some interesting details of the result of their operations in that district, and other reports also state the benefits arising from education, not only as it regards the acquisition of useful knowledge, but in the direction given to the minds of the pupils, who are instructed in the importance of order and economy, as the sources of future prosperity.

At Bordeaux, as well as throughout the department of Gironde, the system of mutual instruction flourishes. The infant schools there contain 1959 children. There is a normal school for masters, and one for mistresses, as well as adult schools, and it appears that in this district there are 11,856 boys receiving instruction, and 6,829 girls. Respecting one of the girls' schools at Bordeaux, in which there are 286 pupils, the inspector of the department says, "This school proves, that when the system of mutual instruction is applied to a number of children by an intelligent person, there is no method equal to it."

The number of schools for girls in connexion with the Society is comparatively small: not that there does not exist many of these establishments well directed and very useful; but as they are not included in the law respecting education, they are not generally placed under the care of any Committee, nor are they watched over by inspectors: and in many districts where there are normal schools for training masters, there are none for training mistresses.

At Paris there are 48 schools of mutual instruction: 24 for boys, and 24 for girls; and although the latter would doubtless be improved by coming under similar regulations to those of the boys, yet much good is accomplished by some of them, in which the zeal and diligence of the instructresses are spoken of in very high terms.

The report alludes to a reproach sometimes cast upon these schools, that the great aim in them is to develop the intellectual faculties of the children, but not to impress upon their hearts those religious truths which ought to be their guide and their consolation. This aspersion, however, the Committee consider entirely unfounded, as one hour every afternoon is devoted to moral and religious instruction, and the monitors are engaged three times a week in additional lessons on this subject.

After a rapid review of the schools at Paris, under the notice of the Committee, amongst which is an excellent normal school for training mistresses, which has been very prosperous during the past year, the report mentions four military schools of the Municipal Guards, under the especial care of Colonel Feisthamel, who in order to judge of the progress of his men, has opened a register, in which one leaf is appropriated to each person, who on entering the school either signs his name, or, if he cannot write, makes a cross before witnesses, stating how far he is advanced in learning. Every three

months he renews the register, and can thus himself ascertain the progress he is making. This plan is highly recommended by the Committee.

A table for the last four years shows the gradual increase of *Loys'* schools and of scholars, but the Committee observe, "however satisfactory the result of this table may be, if we compare it with what ought to be shown, we shall see how far we are from having accomplished our object. Indeed France would require 54,000 primary schools, and there are now scarcely 37,000. The Hon. M. Dubois mentions in his report on public instruction, that in 1835, three hundred and forty four adult schools had been founded: this is very few in a country where more than two thirds of the adults, that is to say, 14,000,000 can neither read nor write.

All the departments except the Bouches-du-Rhone, have now conformed to the law which enjoins that each of them should maintain a normal school, either by themselves, or in connexion with neighbouring departments; 75 normal schools have thus been established: they contain 2,566 pupils, but this number is far short of supplying the ordinary demand for masters, still more the extraordinary, arising from the insufficiency of the number now exercising the office, and the incapability of the greater part of them. There appears also considerable deficiency in those means of improvement auxiliary to normal schools in the training of masters, as local committees, libraries, &c.

The report concludes with an energetic appeal to the public, to come forward in this field of labour, for the present circumstances of the nation are favourable to the cause of education, and free societies are the natural and necessary auxiliaries to the municipal powers. And although the progress of the work has been faithfully shewn, more yet remains to be accomplished than has been already completed. We are glad to find by that part of the report referring to the composition of elementary books, that the attention of the Committee has been peculiarly directed to the encouragement of works calculated to suppress lotteries, and gaming houses. One publication entitled, "*La Lotterie dévoilée*," appears to have been particularly successful on this point, and the deplorable institution to which it referred, has fallen under the expression of general indignation.

PROGRESS OF BIBLE SOCIETIES.

The present month gives rather a cheering view of the progress of Bible Societies. A correspondent in speaking of Hampshire says, "In several places the cause is looking upwards and zeal is on the increase." The Secretary of the Protestant Bible Society at Paris writes,

"You will find, in the account given in our Report of our humble labours during the seventeenth year of the existence of our institu-

tion, that the divine blessing has seconded our endeavours; and that, notwithstanding the limited sphere of our operations, we have been enabled to do some little good."

E. COPLEY'S HISTORY OF SLAVERY AND ITS ABOLITION.

History of Slavery and its Abolition, by ESTHER COPLEY, published by the Sunday School Union, at the Depository, 60 Paternoster Row, London—price four shillings.

Since the publication of Thomas Clarkson's most interesting volumes, many years ago, nothing of a historical nature, has appeared on this spirit-stirring subject that will bear a comparison with the valuable little volume before us; the authoress was previously known to the public by a very useful pamphlet, entitled "*Cottage Comforts*," by Esther Hewlet, since which she has been married to a Baptist minister of the name of Copley, resident at Oxford, and still employs her able pen in the cause of religion and humanity. The book is dedicated to T. F. Buxton, M. P. the coadjutor and successor of Wilberforce. It opens with an account of the origin of slavery, its history from the time of Nimrod downwards, to its introduction into England: it takes up the subject from the point at which it was left by the venerable Clarkson, and gives a faithful and spirited account of the struggles between the virtuous part of the community and the enemies of the human race, until England's glorious triumph, in the abolition of slavery was accomplished almost in the expiring moment of its great advocate. Never may any generous bosom forget the class of men, who *governed* when this victory was obtained.

This little volume should be found in the library of every public school in the kingdom, the sentiments it breathes should be deeply fixed in every youthful breast. The lessons that it teaches, are of the utmost importance; they go to prove the immense power of virtuous public feeling when perseveringly exerted, they shew, that though isolated individuals may consider that they can do little towards the promotion of a good cause, yet their combined efforts, under a judicious system of arrangement, in a cause founded upon justice and humanity, will, with the blessing of heaven, be little short of omnipotent. We shall give as a specimen of the work the remarks, in the conclusion of the volume, on the opportunity now afforded for evangelizing Africa. "What else can we do, by way of restitution for the wrongs she has for ages sustained, in the violence and treacheries that have ravaged her coasts, that have annually carried away thousands of her sons and daughters to perish in that den of misery, a slave ship, or drop into a watery grave,—or else, into a far distant land, to toil unrequited, under a scorching sun, and under the lash of a cruel oppressor? We cannot give her back her children of past generations; but when we

hear her weeping for her children, and refusing to be comforted for her children, because they are not, we may say to her of some that yet remain, and whom she regards as though they were not. "Refrain thy voice from weeping, and thine eyes from tears; for thy work shall yet be rewarded, and thy children shall come again from the land of the enemy; and there shall be hope in thine end, saith the Lord, that thy children shall come again into their own border." Yes—and they shall come back, freighted with a treasure, with which thy gold, and spices, and precious gems are not worthy to be compared. They shall come and teach thee to lift up thy hands to God, and to learn that "God so loved the world, that he sent his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The glowing sentiments of the devoted Knibb, in his last, or nearly his last address in England, will form a suitable conclusion to this little memorial of slavery and its abolition.—"While Christianity," said he, "has been achieving this victory for the enslaved sons of Africa, it has at the same time been raising up a set of men eminently qualified to fulfil the prediction recorded in the word of God. Those who may be acquainted with Africa, know well that European labourers cannot live there; that however untiring be our personal labours, however energetic our enterprise, there we cannot live; that such is the pestilential influence of the climate, that the European goes there only to wither and to die. But here you behold a race of Christians rising up in the house of bondage, trained by God in the school of affliction, and on whom the sword of persecution has rested: they bear on their backs the marks of the Lord Jesus Christ, and thousands of them will bear those marks to the grave. These being trained in the school of adversity, know well the consolations flowing from the cross of the Lord Jesus Christ: that Christianity, which found them in sorrow, has now lifted them in the scale of society; possessing an untiring zeal in the service of their Master, they will soon, we trust, be fitted to return to their native country, and there preach salvation though the blood of the Son of God. However imperfectly these people speak your own language, some of them still retain a knowledge of their own; and you know with what facility we catch the idiom of our mother tongue when we return to the land that gave us birth. Here you behold men of untiring energy: the sun may shine upon them in Africa, but it will not hurt them; it is their home: the moon may shed its sickening beams, but it will produce no baneful influence on them; their constitutions, inured to a tropical climate, are not affected by it. Burning with intense desire to promote the glory of God, we trust that numbers of them will soon be found, ready and willing to sail up the mighty streams of their native land, there unfurl the banner of the cross, and compensate Africa for the wrongs inflicted upon its ill used tribes."

"It is when we connect the results of the emancipation bill with the promise of our heavenly Father, that 'Ethiopia shall soon stretch

out her hands unto God ;' when we consider that frequently in the school of affliction he prepares some of his most polished arrows ; it is when we view these things that our hearts rejoice ; that our spirits rise up in holy gratitude to him, that the year of jubilee has at length arrived, and the bondage of the slave is over."

JAMAICA.

The Jamaica papers continue to indicate an excited state of public feeling, and a want of harmony and cordiality between the white and coloured population, which greatly retards the progress of improvement. Nevertheless we confidently believe that ignorance and tyranny are gradually losing their despotic sway, and that education, connected with Scriptural instruction, is steadily advancing.

A letter from W. Knibb to the British and Foreign School Society, says,

"It affords me heartfelt pleasure, that by the blessing of God I have been enabled to open two schools on the British System in this populous and needy parish, and that they are now in a state of pleasing prosperity.

The school at Falmouth, which is called *Suffield School*, has been opened two months, and contains 150 children, with every prospect of its being soon quite full. The school room is neat, airy, and is capable of holding rather more than 200 children. As many of the children are from the country, we much need a place for them to sleep ; and should I be able to obtain about £150 (the rest I could raise) I would erect, in the back part of the school ground, two large rooms, one for boys and the other for girls, by which this most desirable object might be obtained. I do not know whether an object of this kind comes within the range of your benevolence, if so, any individual or collective assistance would be most thankfully received.

My other school is in the country, in the midst of a large population of apprentices ; I have named it *Wilberforce School* ; it contains at present sixty scholars. Here I am fitting up a school room on the British plan, which I hope to have completed by the time this reaches you.

In connexion with the church, we have another school, in a very destitute part of the parish, which I shall place on your system, as soon as I can obtain a supply of lessons, and this week I lay the corner stone of a chapel and school house, in another part of this extensive parish ; and next week I hope to have a very interesting young black man in training at *Suffield School*, who, to sterling piety, adds talents above many of his fellow Christians.

The church with which I am connected, now raises nearly, if not quite £400 currency per annum, for educational purposes ; at each of the schools we have flourishing Sabbath schools, and the blessing of God rests upon us. I hope, if spared, to send you a yearly

statement of the progress of these schools, that I may obtain your sympathies and prayers; and, as I have very heavy debts, and some difficulty in keeping all the schools in operation, I do hope that my application for a large grant of school materials will not be obtrusive. I would cheerfully pay for them if I could, but at present it is not in my power.

In another communication to that society, B. Dexter observes, "Till within the last two months, the whole of this parish, (Trelawney) containing a population of 27,000 apprentices, *there was not a single day school on liberal principles.* During that time the Rev William Knibb has opened one, and is about to commence another. In my own immediate neighbourhood, within a circle of six miles, there are 5,000 apprentices, and not a single day school within *ten miles* to which their children can be admitted, *without regard to religious distinctions.*"

The new governor, Sir Lionel Smith, was at first received with caution by all parties, but the congratulatory addresses offered by several public bodies, and the account of the manner in which they have been received, seem to mark an increase of confidence towards him. We notice the proposed erection of new chapels, in different places, and in reference to this subject the Falmouth Post observes.

"Amongst the signs of the times there is none more encouraging than the increasing attendance of our negro population on the preaching of the gospel, and as a consequence of this the rapid increase of religious worship."

TEMPERANCE SOCIETY.

The same paper mentions the following particulars of a meeting of the "Temperance Society."

"A monthly meeting of the Kingston Temperance Society was held at Ebenezer chapel, Spanish town road, on Wednesday evening last.

Many interesting facts were stated, and many powerful arguments advanced, illustrating the manifold evils attendant, and consequent upon the use of ardent spirits, as well as the beneficial effects produced through the efforts of Temperance Societies.

A very pleasing degree of attention was manifested on the part of the meeting, and several individuals came forward at its close to attest their agreement, to abstain from the use of ardent spirits, except for medicinal purposes.—Much good may be expected to result from these frequent periodical meetings in diffusing light upon the nature, the objects, the claims, and the success of Temperance Societies.

ALLOTMENTS AT POTTERNE, DEVIZES.

(*From the Labourer's Friend Magazine.*)

October 18th, 1836.

"Your letter reached me on the 11th of October, on which day I received the whole of the rents upon thirty six allotments, of forty

perches each. The whole of the tenants paid their rents cheerfully and gratefully, as they did also last year, *to a man*. I make a point of receiving these small rents in *person*, and return each tenant $2\frac{1}{2}$ per cent; which I should otherwise pay my agent. I have now twenty two applicants for more land. Only two of these tenants have received parochial relief for some time past, and both of these men have lost an arm. One of these (a widower) assures me that if he could obtain two acres more land he would support his three children without the assistance of the Board of Guardians.

The land which I could let to a farmer for £3 per acre, (he paying all expenses,) they rent at sixpence per perch, I paying the rates, tithes, &c. I cannot close this letter without expressing my conviction that if the numerous beer houses were either suppressed or made subject to the surveillance of a rural police, the moral character of the labouring classes would be generally improved; and the advantages arising from the allotment system would be increased, not only in this neighbourhood, but through the country at large.

I am, sir your obedient servant,

HENRY S. OLIVER.

GOOD EFFECTS OF A LOAN FUND AT CLONDALKIN, IRELAND.

On Tuesday, the 13th of November, a meeting was convened in the school house, by requisition, which was most respectably attended by neighbouring gentlemen, and some ladies of distinction.

Doctor Heron read his report, from which we collected the following particulars:—"A Lucan loan, by way of experiment, had been set on foot for one year, and the period of the last payment to be made (*viz.*, twenty weeks) for the purpose of completeness. *During the entire period, £3608, was lent to 994 borrowers, averaging about £3. 12s. 6d. to each. Of the amount lent, £3463. has been repaid, leaving a balance of £145., which is being rapidly diminished; and but one doubtful debt of £4. 8s. 5d. appears on the books, which is yet by no means hopeless.*" Doctor Heron here asked, could any agent, receiving rent to the amount of £3608. from 994 small tenants, expect to find so small an amount of bad debts as £4. 8s. 5d.? Besides, in the case of the loan borrowers, honesty alone was the constraining motive to pay, because no prospect of another loan was held out to any of them.

PERMANENT AND UNIVERSAL PEACE.

We hail with sincere delight every new association, or combination, of benevolent and virtuous individuals, for purposes in unison with the spirit and temper of the religion of Christ. There are redeeming features in every community; where much sin and misery abound, may such societies go on, increase, and prosper. In North America we are even now beholding much to deplore;—but North America at the same time has a host of valiants in the cause of truth

and virtue, who are active in establishing confederacies of various kinds, for the noblest and most generous purposes. Let them accept a word of encouragement from this side of the Atlantic, from kindred spirits, in the language of "Fear not, be strong, yea be strong." We have before us the number for June, 1836, of the American "Advocate of Peace," which appears to be the first number of a second volume, conducted by Francis Fellowes, and printed at Hartford. We strongly recommend the work to the perusal of our friends; it contains most cheering accounts of the spread of this Christian cause, and we are sorry that we have not room for more than the following extract from the head of intelligence.

RESOLVES OF THE SYNOD OF MICHIGAN.

"The Synod of Michigan at its annual meeting, holden at Adrian, Oct. 1, 1835, unanimously passed the following resolves:

Resolved, That this Synod believe that war, in all cases is incompatible with the spirit and principles of the gospel, unless, as in the history of the Israelites, an express command to engage in it, be given from God, for the purpose of executing his vengeance on the ungodly.

Resolved, That it is the privilege of all true Christians to decline military service on conscientious grounds; and that all who do so, are equally entitled to exemption with the Society of "Friends," whose example, in this respect, the Synod deem worthy of imitation.

Resolved, That it is the duty of the ministers of the gospel to inculcate the principles of Peace, and to exhibit more frequently and more fearlessly, the unholy nature, and ruinous tendency of war, and the practicability of honourably adjusting all national differences without a resort to arms."

INFLUENCE OF CHRISTIAN PRINCIPLE IN PROMOTING PEACE, ILLUSTRATED IN THE LIFE OF SWARTZ.

We rejoice in discovering many indications that the Christian public are increasingly prepared to acknowledge the inconsistency of all "wars and fightings" with those divine principles which as followers of Christ, they profess. In a late number of the work just quoted, the superiority of these principles to all the arts of diplomacy, the power of wealth, or the force of arms, is so ably illustrated by a reference to the life of Swartz, that although the name of that excellent man is so well known in connexion with the history of Missionary transactions in India, yet this article places the subject in so forcible a point of view, that we are induced to make the following extracts:

"The nations of Europe, known to the Hindoos under the general denomination of Christians, professing to be governed by principles of greater purity, that those which actuate these pagan tribes,

have, yet, appeared to them as under the dominion of a *single* principle, bearing them across the ocean, thousands of miles from their country, their homes, and their kindred—inciting them, as by unceasing impulse, to acts of artifice, fraud, and violence, towards a people with whom they had nothing in common, and whom they seemed to vie with each other for the privilege of plundering. Portuguese, Spaniards, Dutch, French, and English, successively established themselves in India; made that distant region the theatre of wars, in their origin and objects entirely European; contended, as on an arena for some splendid prize, which having obtained they took their departure for the place whence they came, across the great waters,—only to stimulate others to enter on the same career. Such is the general impression which must inevitably have been made upon the minds of the natives of that ill-fated country.

Fortunately, however, they have not been left to form their opinions of Christianity solely from the conduct of its nominal professors. There have been those who visited that tropical clime, exposed themselves to the effluvia of its marshes, and the fervours of its suns, from other motives than the desire of gain. There have alighted upon the plains of Hindostan, spirits as it were from a purer world, to the excellency of whose character and religion, Europeans and Asiatics, Christians and Mahomedans—the worshippers of Vishnu, Siva, and Brahma, alike, have been compelled to do homage.

Such an one was Christian Frederick Swartz—whose life affords, perhaps, the most remarkable example on record of the power of Honesty, (we use the term in its most extended sense) superior to that of the fictions of honour, the arts of diplomacy, or the force of arms. Eighty-six years ago, Swartz, a native of Germany, embarked as a missionary to India; where during the most troublous period of European affairs, and when the conduct of Europeans was held in the greatest abhorrence by the natives, he for the space of nearly fifty years, succeeded by the integrity of his character in commending himself to every man's conscience. Swartz was a missionary, and "because he was a missionary, became a politician." He was employed as a negotiator both by the East India company, and by native princes, and mainly for the reason that every one had perfect confidence in the purity of his motives, the veracity of his statements, and the sacredness of his plighted word. He went as a mediator between those whom avarice, fraud, and broken faith, had separated, as by an insurmountable barrier. That barrier he was able to pass. The gates of fortresses and palaces opened to him—for it was not against such as he, that they were barred. Princes lent a respectful ear to his requests, and if at any time they denied them, it was with a delicacy of manner which, in fierce warriors as they were, could have been the effect of nothing but an innate sentiment of regard to virtue. The simple word of promise in him, was of more avail than the faith of the most solemn treaties. He

was able to penetrate hostile camps, to stay the ravages of famine, to assuage the rigours of war, and all by the simple power of honesty. A foreigner, a European, a Christian, and a teacher of the Christian religion, come to proclaim to the idolatrous multitudes of India that they should turn from their vain idols to the worship of the living God, was yet held in such esteem, that native chieftains honoured him in his life, mourned for him at his death, and erected monuments to his memory. Christian Frederick Swartz was a truly great man,—great, because he was good.

We proceed to verify these general positions by particular facts.

“The rajah of Tanjore sent him a letter inviting him to make him a visit. The object of this invitation was of a political nature. The rajah perceived the storm which was approaching him on the part of the nabob of the Carnatic, and was desirous of employing the respected missionary as a mediator between him and the English. Now, observes Swartz, this in itself would not be sinful; but it is a dangerous matter to engage in such things with a people so prone to deceit, and this I distinctly avowed to them. The king said, *‘Padre, I have confidence in you, because you are indifferent to money.’*”

In 1799, Swartz was employed by Sir Thomas Rumbold, governor of Madras, on a mission to Hyder Ali Cawn. This Hyder Ali Cawn, or Khan, was the injured, maddened chieftain, whose desolation of the Carnatic has been so vividly painted by Burke. It was the same Hyder Ali Khan who kindled that “storm of universal fire which blasted every field, consumed every house, destroyed every temple.” The same chieftain it was, who in connexion with his more ferocious son, achieved “so accomplished a desolation that when the British armies traversed as they did the Carnatic for hundreds of miles in all directions, through the whole line of their march, they did not see one man, not one woman, not one child, not one four footed beast, of any description whatever.”

Swartz accepted the mission because it was a mission of peace. After a long journey he reached the palace, and was admitted to an audience with Hyder. This same ferocious Hyder Ali treated him with marked respect. “He bade me,” Swartz informs us, “sit next him on the floor, which was covered with the richest carpets, and I was not required to take off my shoes.” On entering his palanquin to depart, he found three hundred rupees, a present from Hyder—an evident token of his regard.

“The frank and manly bearing of Swartz,” remarks the author of his memoirs, “evidently disarmed the hostility and won the confidence of the Mysorean chief. Had the Madras governor been as penetrating with respect to the character and designs of Hyder, and as sincere in his professions of peace, as his admirable envoy, the storm which afterwards burst over the Carnatic, might have been retarded, if not altogether averted.” •

This last sentence is deserving of particular attention. Were all who have to do with political affairs, like Swartz, we should soon cease to hear of the necessity of war.

During the progress of the war with Hyder Ali, Swartz had opportunity to try the power of his character for honesty; and the result was, to assuage the miseries of that which the misconduct of others had prevented him from averting. In a letter to one of his friends, from the fortress of Tanjore, he says :—

“We have suffered exceedingly in this fortress from hunger and misery. When passing through the streets early in the morning, the dead were lying in heaps on the dunghills. Unfortunately, there was no magazine in the fort for the native soldiers or sepoys. The king and the company requested me twice to procure provisions for the garrison, since they were unable to obtain oxen for the carriages, for want of a good understanding with the natives. In this dilemma, I wrote to the inhabitants, desiring them to bring their cattle, and promising them payment on my own responsibility. This had the desired effect; the oxen were brought, and the garrison supplied at the very moment when a fresh attack from the enemy was expected.”

Let it be observed, the word of a poor missionary availed, when that of the king of Tanjore and of the East India Company were of no effect; affording a lesson to diplomatists, and to governments, which if they would learn, they would find little occasion for the arts of diplomacy, or the fictions of honour.

Hyder Ali, so ferocious to others, stood disarmed of his venom before the character of Swartz, like the evil spirit of Saul before the harp of David :—

“The Christian character of Swartz attracted during this perilous crisis universal confidence and esteem; and so powerfully had his conduct impressed Hyder Ali himself in his favour, that amidst his cruel and desolating career, he gave orders to his officers, ‘to permit the venerable padre Swartz to pass unmolested, and to show him respect and kindness; for he is a holy man, and means no harm to my government.’

He was generally allowed to pass through the midst of the enemy’s encampments without the slightest hindrance; and such was their delicacy of feeling towards him, that when it was thought necessary to detain his palanquin, the sentinel was directed to assign as a reason, that he was waiting for orders to let him proceed. Thus, when the whole country was overrun by Hyder’s troops, the general reverence for the character of *the good father*, (as he was emphatically called,) enabled him to pursue his peaceful labours, even in the midst of war.”

The following testimony to the influence of his character was given in a letter from Colonel Fullarton, to the government of Madras.

“On our second march we were visited by the Rev. Mr. Swartz. The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity.

Several other striking proofs are given of the confidence placed in Swartz, and of his influence with contending parties, but our limits restrict us from enlarging much further on this interesting subject. Towards the conclusion of the article the writer observes,

“When will the rulers of the earth learn the true secret of power? Europeans in the east, and Europeans in the west, have alike tried

the force of policy, and of arms, upon the native inhabitants of the country. The desolating wars of India, and the scenes of savage cruelty which have been enacted in the wilds of America, and which are even now enacting, attest their inevitable results. Avarice and ambition beget fraud and artifice—fraud and artifice produce distrust—distrust ripens into settled hate, and hate long burning with its own internal fires, at last breaks out in the devouring flames of vengeance.

Amid the scenes of contention and violence with which earth is filled, there now and then appear, a William Penn, a Frederick Swartz, soothing with a spell like the fabled spell of music upon the beasts of the desert, the fierce passions of the fiercest of men:”—

Swartz was born at Sonnenburg, in Brandenburg, in 1726, and received part of his education at Francke's institution at Halle, where he was under the immediate notice of the estimable founder.

THE END.

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